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MOTHER AND CHILDREN.

Foundation Stones of Success

Edwin Markham, Editor-in-Chief

VOLUME III

Character-Building

(PART TWO)

By

Estelle Avery Sharpe

THE HOWARD-SEVERANCE COMPANY
CHICAGO

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TABLE OF CONTENTS

CHAPTER XI

HEALTH: CLEANLINESS

	PAGE
Health Necessary to Service	1
Thorough Mastication	4–5
Fresh Air the Great Curative	6–9
Regulating Exercise	9–10
Full Amount of Sleep Required	11
War of the Red and White Corpuscles	12–13
Cleanliness of the Person	
Care of the Face, Ears and Nails	14
Care of the Hair, Nose, Hands and Mouth	15–18
Consumption	
Its Amazing Prevalence	19
Habits Conducing to Consumption	20
Cure of Consumption	20–22
Consumption a House Infection	23–24
Pneumonia	24–25
Alcoholism	
Alcohol Paralyzes the White Corpuscles	25–29
An Indictment by Science	29–31
Alcohol in the United States	31–33
Suggestion Method as a Preventive	33
Tobacco	
Tobacco Habit Costly	40
Evil Effects of Nicotine	41
Cigarettes and the White Corpuscles	42
Cost in Dollars and in Energy	42–45
Penalty Not Confined to Lawbreakers Themselves	45
The Power of Heredity	46
The Mind and Bodily Health	47
The Playground Movement	48–50

CHAPTER XII

SOCIAL PURITY

PAGE
Prevalence of Social Vice 51
Results Fatal to the Race 52
Infection of the Innocent 52
Lack of Instruction Cause of Immorality 54
Sexual Vice Among Children 54
Responsibility of Teachers 55
Two Purposes of the Sexual Function 56–58
Causes of Abnormal Sexual Appetite 59–60
How to Tell a Child the Mystery of Life and Birth
The Personal Method of Enlightenment 61–65
The Scientific Method of Enlightenment 65–70
Biological 65
Nature Study 66–70
Books and Pamphlets on the Subject 71

CHAPTER XIII

HABIT AND CHARACTER

First Habit, Then Character 72–75
How a Habit Is Formed 76
Action Must Follow Resolution 76
Habit in Routine Work 79
Habit Adding to Industrial Efficiency 79
Habit in the Mental and Moral Realm 80
Bad Habits a Handicap 81
Forming Volitional Habits 81
Child Needs Support of Good Habits 83

CHAPTER XIV

HEROISM AND REVERENCE

Using the Instinct of Hero-Worship 88
Importance of Social Heroism 90–105
Heroism of the Home 106
Memorial Day for All Heroes 107

PAGE
Lack of Reverence in the Youth of America..... 108
Reverence for God Inspired by the Marvels of His Creation 109
"America Is God's Schoolroom"..... 110

CHAPTER XV

THE CHILD

Duties in the Home
Manifesting Love for Parents.....112–119
Aiding Parents in the Work of the Home..... 120
Caring for Parents in Sickness..... 121
Caring for Parents in Old Age.....122–125
Careful Use of Money to Lighten Family Burdens 128
Domestics a Part of the Family Partnership... 133
Kindness to Animals.....136–145
Duties in the School
Making Best of School Training..... 146
Kindness to Fellow-Pupils..... 147
Obedience Should Be Intelligent..... 148
Duties in the Community
How to Behave on the Street..... 151
How to Behave in Public Places..... 151
How to Behave in Traveling..... 152
Rules of Community Must Be Obeyed.....152–160

CHAPTER XVI

BROTHERHOOD AND SOCIAL PARTNERSHIP

Brotherhood in God's Family..... 161
Brotherhood Through Social Nature.....162–164
The Ideal Self Is the Social Self..... 165
Betrayal of Trust the Greatest Sin of To-day.... 166
Developing Social Imagination.....167–169
Enormous Debt Owed Humanity..... 170
Brotherliness Not an Emotion.....171–173
Practical Application of Fraternalism.....173–187

CHAPTER XVII

LABOR

PAGE
The Social Significance of Labor.....188–189
The Spirit of Fun in Work..... 190
All Labor Is Social Service.....191–193
Wise Use of Indirect Suggestion..... 194
Each Man's Work Essential to the World's Work 196
All Labor a Medium of Expression..... 200
Labor Alone Develops Physical and Mental Powers 202
Skill and Thoroughness Awaken Interest.....205–211
Nobility and Dignity of Honest, Efficient Labor..212–214
Just Compensation for Labor..... 215
Lessening Hazards of Industry.....216–217
Function of Lawyer and Judge..... 218
Different Ways of Rendering Social Service..... 222
Obligation of Business Men..... 225

CHAPTER XVIII

JUSTICE

The Highest Social Factor Is Justice..... 229
Justice the Supreme Regulator of Life..... 230
Justice the Basis of All Virtues..... 232
The "Square Deal" in Games..... 233
Justice Between Employers and Employees.....236–237
The Just Wage Means Equivalency.....238–239
Judge Lindsey on Justice to Children..... 242
Tale-bearing to Defend the Weak and Innocent.. 244

CHAPTER XIX

MONEY: ITS USE AND MISUSE

A Just Regard for Money..... 247
The Ethical Value of Money..... 248
Money a Certificate of Service..... 248
Lotteries, Pool Rooms, Raffles, Horse Races..... 250

PAGE
Injustice of Exorbitant Charges..... 251
What It Is to "Make" Money.....252–253
Advantages of Competency..... 254
Pleasure Not Dependent on Cost..... 255
Perils of Riches..... 255
Luxury Is Waste..... 256
Difference Between Productive and Unproductive Use of Money..... 259
Graft and Theft..... 264
Taking from the Public Is the Same as Taking from the Individual.....267–269
Honesty in Labor..... 270
Using Official Position to Further Private Interests 272
Dishonesty of Stock-Watering.....273–274
Cultivating the Social Imagination..... 281
"Put Yourself in His Place"..... 282

CHAPTER XX

BOYS' AND GIRLS' CLUBS

One Way to Save the Adolescent..... 285
The "How to Make" Club.....286–292
The Nature Study Club.....292–296
The Reading Club.....296–300
Girls' Clubs.....300–306
The Monthly Conference..... 306
The Social Justice Club.....307–328

LIST OF ILLUSTRATIONS

Mother and Children ..... *Frontispiece*

FACING PAGE

Open Air Class in Mary Crane Nursery at Hull House 8
Tubercular Children under Outdoor Treatment 22
Mary and Her Lamb 68
The Stella 104
Home of General Robert E. Lee at Arlington, Va. 122
"Mine Brudder" 128
A Nesting Box for Birds (On the Henry Ford Estate, Near Detroit) 136
Rear View of Mt. Vernon (Showing Washington's Sun Dial) 150
The Roman Soldier at Pompeii 158
"Peace," by *Doré* 174
Fresh Air Station for Sick Babies (Chicago) 226
Farm Devoted to Boys in the Employ of the National Cash Register Company 242
Food House for Birds (On the Henry Ford Estate, Near Detroit) 286
Patrick Henry Before the Burgesses 298

CHAPTER XI

HEALTH: CLEANLINESS

Health is so necessary to all the duties as well as pleasures of life that the crime of squandering it is equal to the folly.—*Dr. Johnson.*

THERE are many duties which the child is accustomed to think of as purely personal, which, in fact, the great mass of adults have so regarded, that are now seen to be social duties. The performance or non-performance of these duties affects not alone the individual but society itself. Among these are cleanliness, temperance in eating and drinking, simplicity of living, self-control, especially in its forms of personal purity, avoidance of mob-spirit, industry and economy, truthfulness, and avoidance of tuberculosis. This chapter treats of those duties not found under other chapters: namely, cleanliness, temperance in eating and drinking, and avoidance of disease, especially tuberculosis and pneumonia; in short, health.

Personal Duties Are Really Social Duties

Health is not alone an individual matter. Not only does disease render the individual miserable, but it casts a burden upon the family and upon society in many ways. One or other of these units must support the incapacitated individual. Both lose his services which are owed to these two units, a most sacred and binding obligation. Both run the risk of infection, and, thereby, their own incapacitation. There is, therefore, a heavy financial burden imposed by disease. But the worst social result is the undermining of the public health, the sapping of the engines of society, through infection.

Health Necessary to Service

Two men suffering from the same disease undergo the

same operation by the same surgeon, and receive the same care. One man recovers, the other dies. In a shipwreck some men seem to have no power to resist, to hold on, and they perish. Others cling to an open raft for days, buffeted by wind and wave and storm, and survive. The vitality in them differs. What this vitality is, what is the nature of its intimate relation to the will, are not known. It seems dependent upon the nervous system rather than the muscular. But it is most essential, whatever it is, that the conditions favorable for its development be established in childhood and youth when right habits may be formed, if we are to survive the storm and stress of life. Physicians seem agreed that proper food and habits of eating, pure air, healthful exercise, regular habits, and suitable rest are necessary foundations for a resistant vitality.

Conditions for Vitality

As a man eats, so is he, says an old proverb. Physical and nervous energy depends largely on how and with what the physical furnace is stoked. Up to the age of twenty-two or twenty-three in women and twenty-three to twenty-five in men, the framework of the body is being formed, and food should be generous in amount. After that, food is for the purpose of preserving the equilibrium of weight and strength. Men and women habitually eat more than enough for this purpose, and their indiscretions in diet produce age and disease.

Delaying Old Age

While, of course, fretting, overwork, lack of fresh air and proper exercise hasten it, age is largely a matter of diet, proper food and proper mastication prolonging youth. A distinguished physician lays down these rules for delaying the coming of old age:

Prevent the deposit of fat by moderation in eating, especially as regards fats and sugars.

Avoid use of alcohol so that arteries shall not become distended and lose their tone.

Eat meat sparingly in order to save kidneys and liver.

Drink soft water, as hard water is thought to produce

calculus, and may harden arteries, and is an active agent in aging the body.

Eat of wholesome, well-cooked foods moderately and slowly.

Eschew cake, pastries, highly spiced foods, pickles and sauces.

Drink at least three pints of water during the day but not more than a glass during a meal.

Hugh M. Willet, President of the National Association of Life Underwriters, said in his annual address at San Francisco, August, 1915: "Six hundred fifty thousand lives are annually destroyed in the United States by preventable diseases. The annual economic loss from this source is estimated at $1,500,000,000, or six times the amount of our fire loss."

In warding off disease, the amount eaten and its proper mastication are very important. The amount should always be regulated by the occupation. If a man labor hard with his hands, he should eat heartily; if he labor with his head and lead a sedentary life, he should eat sparingly; if he is a brain-worker, the business or professional man, he should eat often and little when at work. If the amount eaten is carefully regulated by the occupation, if the intake of food corresponds to the expenditure of energy which the occupation demands, lack of exercise will not be so much felt. Stress is laid upon exercise to-day to neutralize the evil effects of overeating, of a lack of this correspondence of amount of food with expenditure of energy.

Amount of Food Regulated by Occupation

The children understand that a locomotive will not work with too much coal, an automobile with too much gasoline. No more can the body work with an excess of food. It cannot handle the excess and it is the excess which poisons. Food not assimilated decays and becomes poisonous. The body does its best to overcome these poisons and tires the person out by its efforts. When it cannot overcome them, these toxic elements store as

Food Excess Poisons

unhealthy deposits in the walls of the arteries. Sooner or later they set up disease and always they harden and destroy the usefulness of the arterial coats upon whose normal condition health and long life depend. Food in excess, or badly cooked, or unassimilated because not properly masticated, may be compared to the ashes and clinkers which impede the action of a coal stove or furnace. Worry, says Doctor W. L. Howard, is simply the mental message that there is poisonous material in the body. The right amount of food properly digested is a natural and proper stimulant; food in excess or undigested is a poison; on the other hand, insufficient food causes the body and its faculties to deteriorate. As a man eats, so is he.

Thorough Mastication

Special stress should be laid upon the thoroughness of mastication, both for its economic and medical bearings. Food must be thoroughly masticated in the mouth, not only that the work of the digestive organs be reduced and the system freed of poisonous ashes and clinkers, but also that the amount of food needed be reduced. With the great increase in the price of food materials, it is economically necessary that all be taught how to obtain all the nutrition possible from what they eat. Thorough mastication also guards against deposit of excess adipose tissue and wards off obesity.

Chewing Even Soft Food

One secret of assimilation, upon the perfection of which only are the different organs capable of obtaining their necessary nourishment from the blood, is proper mastication—thorough trituration and salivation. The general impression is that anything soft, like mashed potato, bread, cereals, hash, etc., is easily digested. Mothers feed mashed potatoes to young babies for this reason. The truth is, that these are things that are very difficult to digest, unless very thoroughly chewed, because they are composed mainly of starch, and the principal digestive juice to act upon them is the saliva of the mouth with its ptyalin. Babies cannot digest mashed potato at all be-

cause they cannot chew. Many have died from eating it. What the starchy foods are that the children eat and the necessity for their thorough chewing may well be pointed out insistently through childhood both at home and school and especially in the kindergarten and primary years. Mr. Fletcher, who propounded the modern theory of chewing widely called "Fletcherizing," gives the rule, to chew all food until it becomes a thin mush which slips down the throat itself. Professor Fisher, who occupies the chair of Economics at Yale, and has investigated the subject on account of its economic phases, advises chewing until there is no longer any taste. The result, of course, is the same with both rules.

How Long to Chew One's Food

Gladstone, who never grew old, was an adept at chewing. Mr. Fletcher cured himself, by proper mastication, of a form of stomach trouble, which had reduced him to extreme emaciation and which eminent physicians had declared incurable. Under his system he became plump and hearty upon much less food than he had been accustomed to eat. A number of Yale students who tried a similar experiment under Professor Fisher gained steadily in flesh and strength, while their bodies demanded less food. That less food is required through the complete assimilation that results from proper mastication, is the economic phase that is interesting foreign governments, many of which asked Mr. Fletcher to assist in spreading this information among their peoples.

Economic Value of Fletcherism

Owing to the amount of attention paid to the subject of food in physiology text-books, nothing more need be said here except that the children be urged to remember that:

Underfeeding shortens life; overfeeding and underchewing produce all the diseases that make one prematurely old.

Fat people seldom reach a good old age; the youthful old man is generally lean.

Just enough is the ideal.

Aphorisms

Life is not to live, but to live well.—*Martial.*

* * *

Excess calls in the doctor.

* * *

Without health life is not life.—*Rabelais.*

* * *

Cultivate health instead of treating disease.—*Ruskin.*

* * *

Be sober and temperate and you will be healthy.
—*Franklin.*

* * *

Joy, temperance, and repose
Slam the door on the doctor's nose.
—*Longfellow.*

* * *

Be good that you may be well.—*Phillips Brooks.*

* * *

The healthiest feast costs the least.

* * *

Better wait on the cook than the doctor.

* * *

Feasting is the doctor's harvest.

* * *

A good digestion is as truly obligatory as a good conscience.—*Henry Ward Beecher.*

Fresh Air the Great Curative

Notwithstanding the daily preachments of physicians and the daily press, the great mass of people do not realize what a panacea fresh air is. On account of the heat they spend their evenings out of doors in the summer, but their nights even in that season are spent in rooms with only a modicum of fresh air; the other seasons are spent shut up in rooms poorly if at all ventilated through the day, and hermetically sealed at night. The two truths, that it is the weakened state of the body and not the microbe that produces disease, and that bad air is one of the most powerful agents to weaken the body, can be spread only through insistent teaching.

The experiments suggested by the text-books on physiology will demonstrate how necessary oxygen is to life. Now the lungs are the bellows to supply oxygen to the blood, just as an ordinary bellows does to a fire. No one would expect to have a good fire just because a pair of bellows hung on a nail by the chimney. Yet this is what is largely expected of the lungs. The lungs must be given fresh air to supply the oxygen to the blood, which keeps it in a proper condition for the white corpuscles to get in their work. The normal army of white corpuscles is always at work, for the microbe is always with us. Seventy per cent of the healthy persons examined in a recent inquiry, says Thomas Darling, Health Commissioner of New York, were found to have the germ pneumococcus in their mouths. The pneumonia was ever with them potentially. It waited on a weakened state of the system to obtain a foothold. The records of post-mortem examinations of persons dying from all sorts of diseases other than tuberculosis, and who, so far as known, never showed symptoms of that disease, reveal, in from fifty to ninety per cent, healed tuberculosis lesions, usually of slight extent. The tubercle bacillus had made an attack and had been successfully resisted by the white corpuscles all unknown to the person himself. Bad air, lack of fresh air, says the Commissioner, agreeing with the medical world, is one of the greatest agents for weakening the body so that it cannot resist microbes. Abundance of fresh air and sunshine in connection with proper food is absolutely essential to the existence in the blood of certain anti-bacterial bodies upon which the white corpuscles depend for existence.

Proper Use of the Lungs

Bad Air Weakens the Body

To make fresh air a hobby even if a good system of ventilation be in use in the building, the room whether at home or school should be frequently aired by the windows, with laughing reference to the lungs getting gray. When the children seem stupid, the windows should be thrown open and a spirited calisthenic exercise given,

with the statement of the reason, to give air to the lungs, so that the blood can get the oxygen which it carries to all parts of the body. Many children go to school stupid, worn out, because they have slept in stuffy rooms either not at all or but illy ventilated, breathing dry, overheated air vitiated, perhaps, with the breath of many people. They do not feel much more rested than when they went to bed. The lungs have been starved all through the night, and are just in condition to receive hospitably any bad bacteria that are about. Whenever opportunity offers, the virtues of the open window should be preached. Bedroom windows should be open at night not a little, but as much as possible, and not one window in a room but all the windows. By oxygen taken in the lungs during all the twenty-four hours the reconstructive processes are hastened, and nerve force is more rapidly and completely restored, and the whole body is toned up and invigorated.

The Open Window

In pursuit of fresh air many people, men, women and children, are sleeping out of doors on porches, in tents, in various contrivances by which the body is kept under shelter and the head supplied with fresh air. In the Adirondacks consumptive patients are sleeping in rude shacks with the temperature below zero forty degrees! Sleeping in hammocks or shacks in trees has become a favorite with many. Sleeping out of doors might well be encouraged among the children, especially the weakly ones. For her children of low vitality, Charlottenburg, Germany, has open air schools in the woods.

Sleeping in the Open

Ordinary breathing changes the air only in a portion of the lungs. Long and deep breathing is necessary to change it all. Violent exercise occasions this entire change. In default of it, the habit of deep breathing several times a day is a good one. To form the habit, each grade in school should take ten deep breaths at the close of each recitation or twenty-five at two different intervals at each session, with the windows open. Then, if at home they take twenty-five on rising and retiring, the residual

OPEN AIR CLASS IN MARY CRANE NURSERY AT HULL HOUSE.

air of the lungs will have been changed several times and an excellent habit formed. If a child does not breathe through his nose, he should be examined by a physician, as it is likely he has adenoids or other growths.

With fresh air must be included sunlight. The value of the sun's rays in arresting disease, their destroying and stimulating energy, is very great. Nothing increases the red corpuscles like sunlight. The subject is, however, thoroughly treated in school physiologies.

The Value of Sunlight

Aphorisms

Shut the door to the sun and you will open it to the doctor.—*Italian Proverb.*

* * *

He who is well has half won the battle.

—*Portuguese Proverb.*

* * *

In course of time men and women will be ashamed to be ill.—*James H. West.*

* * *

Our first duty is to become healthy.—*Havelock Ellis.*

Exercise increases the strength and size of the muscles called into play. It is the tendency to-day of our boys to regard this as not only the primary but, indeed, as the only object of exercise. Yet it is not the most important result of exercise and it certainly is not the only one that should be aimed for. The object of exercise is health, not primarily strength or muscle. The main function of exercise is to keep the circulation of the blood normal in the different parts of the body. The organs in the body struggle in rivalry for the food which the blood brings. Disease and death itself are caused by cutting off the food supply from some group of cells. By exercise, the heart is developed and strengthened, the lungs are better supplied with oxygen, and owing to a better appetite not only more food is eaten, but it is better assimilated, and every organ is nourished by the better circulation of the blood.

Exercise for Health Rather than Increased Muscle

Regulating Exercise

As to the amount of exercise no hard and fast rules can be given. Thirty minutes' vigorous exercise is a minimum. Girls should do their housework quickly with doors wide open. Exercise just before a meal or for two hours thereafter, if at all violent, should be avoided, as the blood should then flow to the digestive tract. Children who complain of sleeplessness after hard study should be advised to take a little exercise before retiring and to eat something to relieve the brain congestion. A football or basket ball or baseball match game should not be played oftener than once a week, physicians declare, and those with consumptive tendencies should not take part at all in such contests, as they need rest, not exercise.

Stories

A PERSISTENT HEALTH-SEEKER

Theodore Roosevelt was a weakly child. By moderate exercise steadily persisted in, by living largely in the open air, he gained almost perfect health while he was still a young man.

THE STRONGEST MAN IN ENGLAND

Penalties of Over-development

When a mere boy Colonel Burnaby determined to become a very strong man. While a cornet in the Royal Horse Guards he developed his muscles so that his biceps measured seventeen inches. It is on record that at Aldershot he lifted dumb-bells of one hundred and seventy pounds. He was barely out of his teens when he was acknowledged to be the strongest man in England. He once made a bet that he could hop a quarter of a mile, run a quarter, ride a quarter, and walk a quarter, in a quarter of an hour. He did it in ten minutes and twenty seconds. But he finally paid the penalty for overstraining and overdevelopment, in wasted tissue and failing strength. His stomach came to refuse everything but ice

cream. His physician advised him to travel and abandon all forms of physical exercise. By these means he finally was restored to health.

What with the work of school and various social demands, children are systematically robbed of their sleep, by which only the nervous system is restored. General Grant said that he could not get along on less than nine hours' sleep. Children under fourteen ought to have, at least, ten hours' sleep. Unless their nervous system has been fortified by proper sleep, proper diet and fresh air in their youth, they will come with poor equipment to their adult life, when every nerve cell in man or woman is at work at high pressure under the strain of social, industrial and commercial life. The physiological and chemical aspects of their habits should be presented to the children. Napoleon seemed to need very little sleep. Yet the nerve cells which were not repaired in slumber took their revenge upon him in the attacks of stupor from which he suffered during the latter part of his career. Many writers hold that his defeat at Waterloo was owing to an attack of coma which seized him during the battle.

Full Amount of Sleep Required

One should sleep lying on the right side and breathing through the nose. Soft beds should be avoided, and one should rise as soon as he wakes. Work, either manual or mental, should not be continued up to the moment of retiring.

Aphorisms

Late hours are shadows from the grave.—*Marden.*

* * *

A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

* * *

The ingredients of health and long life are great temperance, open air, moderate labor and little care.—*Sir Philip Sidney.*

A thousand diseases dog the footsteps, lurking in the food that is eaten, the water that is drunk, the air that is breathed. Thousands of microbes are within and without, watching for some cold, some exposure, some imprudence, to make a successful fight with the white corpuscles. Latent germs of disease spring into activity when vitality is lowered. Also when vitality is lowered, in general the power of the will is weakened. Many a youth is morally depraved because a stranger to fresh air, proper exercise and wholesome food.

Lowered Vitality and Disease Germs

The children should early be made familiar with the fascinating story of the blood corpuscles or blood cells. In a cubic millimeter of blood (a cube whose side is one-twenty-fifth of an inch) there are usually about 5,000,000 red cells, and only 7,500 white cells. When disease attacks, the white cells increase rapidly up even to 50,000. This increase measures the resisting power of the patient in disease. If he has good health, good blood, the white cells show a large increase and they make a gallant fight for life. The patient is said in this case to have "good resisting power." If his health is poor, his blood bad, they do not increase much and the patient loses the battle, for it is the business of the white cells to eat up the bad bacteria. "They eat 'em alive," says Herr von Barwig as quoted by Dr. Keen. Hence, the imperative necessity of keeping the body in such a condition that the white cells may multiply and do their work. If the white cells can get the upper hand, the patient recovers; if the bacteria win the fight, he dies. This "war of the reds and the whites," as Dr. Keen calls it, should be pictured vividly to the children, and their responsibility in the conflict shown. The resisting power of the white army depends upon them—upon the proper food, the fresh air, the regular habits, the right proportion of exercise and rest, which they furnish these soldiers, whose business it is to slay the enemy attacking the fortress of their lives and health. An army of poorly nourished white cells may

War of the Red and the White Corpuscles

be compared to the soldiers in war who die in multitudes in their camps because improperly cared for.

The bars of sunshine from the schoolroom windows are full of dancing motes. All the air in the room is just as full. The air in the streets of a city is full of dust laden with microbes from diseased skins, from the dried sputum of consumptives, from soiled clothes, sewers and rubbish heaps. Microbes (small life), whether animal or vegetable, cannot be seen with the naked eye. Some yeast plant or mould should be shown in the microscope to give the children some idea of minute organisms. Microbes are present everywhere in air and water and food and in the digestive tract itself. Some are good, some bad. It is microbes that spoil meat, mould bread, sour milk, rot apples, produce typhoid fever, spinal meningitis, consumption, pneumonia, etc. A good way to illustrate their enormous multiplying power and their readiness to move is to press a rotten apple or orange on a sound one that has a break in its skin. The children can see how quickly the sound one becomes infected and rots. When people have certain diseases the air is so full of microbes that it is dangerous to breathe. With other diseases the microbe travels from one person to another through contact, as in the case of the apple and orange. Cold does not kill microbes, but their strength is impaired thereby. Boiling, however, kills them, and is the only safe way to deal with many microbes.

Multiplying Power of Microbes

Bathing is for two purposes, cleanliness and stimulation. For cleanliness, a warm tub bath with the use of soap is suitable. But the skin is not merely an excretory organ, it is also a great regulator of body heat. Cool baths first chill the body surface, the blood being sent to the deeper parts; but later, if the reaction is good, the blood comes back with exhilarating force. Reaction is assisted by proper toweling. The body should be rubbed hard all over with coarse towels until the skin is pink and warm.

Cleanliness of the Person

Bathing thus conduces to bodily health, because it removes soil both from within, which stops up the pores, and from without, which may contain germs of disease, and because it accelerates the circulation of the blood, thus stimulating the various organs of the body and increasing the body's resisting power. A daily bath is, of course, the ideal; but every child should form the habit of taking at least two baths a week.

Care of the Face

The face is the most exposed portion of the body. The openings of the sebaceous and perspiratory glands of which the face has so many are catch-alls for flying dust. Eating also soils the face. For all these reasons the face needs frequent washing. Hot or warm water with a bland soap, followed by cold water, should be used once a day, at least. The child's face might well be washed before eating that no microbes from it may enter the mouth.

Care of the Ears

The curves of the ear afford a fine collecting place for dust and microbes. The ears should be as frequently and as carefully washed as the face. Nothing sharper than the end of the finger covered with a cloth dampened in soapy water should be used to clean out wax, as the ear drum is very easily broken. About twenty-five per cent of all school children have defective hearing. These are often considered stupid and wilful, when the cause lies in neither the brain nor the will. The ears, as well as the eyes of the children, should be examined at the beginning of each year. Children with good hearing should hear the ticking of a watch fifty inches away. With children of dull hearing this distance varies from thirty inches to nothing.

Care of the Nails

Nails are carriers of dirt and microbes and should receive careful attention. Microbes enter the mouth more easily from the nails than from any other part of the body. People who bite their nails run great risk from microbes. The finger nails should be frequently scrubbed with soapy water and a stiff brush. A cheap brush cost-

ing ten cents does as well as a costly one. A nail cleaner or orange-wood stick should be used to cleanse the nail when the dirt is softened by water. The flesh should be pressed back from each nail by the thumb of the other hand covered with a towel. By pressing back the skin gently a little every day a handsome shape may be given to the nail and hang-nails prevented. Curved scissors or, preferably, a nail file, should be used to keep nails the proper length. The proper shape for finger nails is curved, but toe nails should be cut straight across, in order to prevent ingrowing nails.

Care of the Hair

Hair is a collector of dust from the air and of dandruff from the scalp, and, hence, needs frequent washings. The frequency depends on the nature of the occupation, some heads needing washing every ten days, and others only once in three or four weeks. Eggs beaten in hot water form an excellent wash for the hair, when accompanied by many rinsings of warm water; but a lather made of any good soap serves the purpose when rubbed well into the hair and then thoroughly washed out with hot water. The last water in any cleansing of the hair should be cold. The hair should be dried with towels and in the summer time should be aired in the sunshine. It should be brushed vigorously both night and morning. Before the morning brushing, the head should be massaged briskly with the fingers to produce a good circulation to nourish the roots of the hair. If hair is very dry, oil may be rubbed on the scalp, but not on the hair, as it is a fine dust and microbe collector.

Care of the Nose

The nose contains the two openings that admit air into the lungs. The dampness and the warmth of the passages give the air just the right temperature and moisture for the lungs, and the hairs at their entrance deprive it of microbe-laden dust. When one has a cold the mucous glands secrete so much mucus that the nose overflows and is said to be "running." In case of a very bad cold the passages are so closed that air cannot be breathed through

them and the mouth must be used. Air breathed through the mouth is not in a proper condition for the lungs, having neither the proper temperature nor moisture, nor is it freed of its impurities. One portion only of the body should never be exposed to damp or draft. Wet feet or shoulders, or a draft on neck or back, will cause a cold, whereas if the whole body had been wet or exposed to the air there would be no chill or congestion. Wet clothes, especially stockings and shoes, should be changed immediately, and the body or feet rubbed vigorously. There is, however, nothing like a hot foot bath to stave off a cold, when the shoes have become damp. Such a bath should last thirty minutes and the water be constantly renewed and kept hot. As for cleanliness, the handkerchief habit is to be formed, of course, and during a severe cold the paper napkin that is to be burned should be used. The nose should be washed out night and morning with a wet cloth over a finger.

Drafts and Wet Clothes

The hands should be washed frequently and always before eating, so that microbes cannot get into the food or mouth. Unless gloved, hands should be kept off things that are much handled, as rails in street cars, stair-rails, public drinking cups, door knobs, etc. The fingers should never be put into the mouth. They should not be wet with saliva to turn leaves. Pins and needles should not be put into the mouth. Pencils should not be moistened with the lips. Half-eaten apples or candy should not be exchanged. Nothing should be put into the mouth except food, drink and tooth brush. If the lips are slightly cracked microbes enter and at once begin to multiply, just as they do in fruit where the skin is broken. No one should sneeze or cough in another person's face. Every child should be, of course, carefully instructed in tooth hygiene.

Care of Hands and Mouth

These rules as to hand and mouth are printed by the Chicago school board and handed to each pupil at the beginning of each school year. They teach that the mouth

is a receptacle only for food and drink, and that the lips should not take the place of fingers.

The social duty of cleanliness is well shown in the case of a typhoid carrier once reported to the Medical Association of Washington. At a large country house on Long Island a number of cases of typhoid fever occurred among the domestics. The attending physician examined the sources of the water supply, also the waters where the sea food was obtained, but could find no contamination. In the course of the examination the mistress of the house chanced to mention that she had a new cook. The physician, suspicious because the disease occurred only among the servants, caused the cook to be summoned and subjected her to a searching examination. Although she refused to give her record, subsequent investigation into her past revealed that she had had a severe attack of typhoid, and that since then wherever she had served there had been outbreaks of that fever among her fellow servants. Although a perfectly well woman, she still carried the germs of the disease in her body. Not being cleanly in her habits, she communicated the disease to those about her. This woman could not help carrying typhoid germs in her body, but by observing ordinary precautions of decency and cleanliness she could have avoided infecting her fellow servants. The social duty of cleanliness is also well illustrated by the epidemic of Plymouth, Pennsylvania, in 1885. In the winter of that year a case of typhoid occurred near that town, and all that passed from the patient's body was thrown on the banks of the river, whose waters were stored in reservoirs for the people of Plymouth. The microbes were frozen, but freezing does not kill them. When spring thawed them out, the microbes were washed into the river and thence into the reservoir, whence they were piped into the houses, where the people drank them. The germs from the uncleanly habits of this one family sickened 1100 people and killed 114 in a few days. The estimated cost

The Typhoid Carrier

Criminal Pollution of a River

to the town in time, wages and hospital expenses was $70,000.

Dirty houses, soiled walls, old wall paper, unchanged bedding, dirty yards with their accumulations of soiled rags, garbage and decaying food—all are sources of infection. Flies carry microbes everywhere. It is estimated that flies cause yearly in New York City alone about 700 deaths from typhoid fever and about 7,000 deaths from other diseases. A fly captured in that city near one of its largest meat and fish markets had in its mouth and on its legs more than 100,000 disease bacteria. Flies walk over decaying and fetid matter and then enter meat markets and homes, where they walk over the food, dropping the microbes. The remedy is to be so cleanly that no flies are attracted. But to be cleanly oneself does not avail much if one's neighbor is not equally so. Flies and other carriers will carry microbes back and forth from the uncleanly to the cleanly.

The Menace of Flies

Lack of cleanliness often makes the business one is engaged in a source of infection. Uncleanly milkmen, bakers, cooks, etc., endanger the lives of thousands. All germs enter through the air that is breathed, or the food that is eaten, or the water that is drunk.

"If my neighbor's uncleanliness creates a poisonous atmosphere or conditions that menace my health, he risks my freedom to live," says Professor Huxley, "just as much as if he went about with a pistol. He violates the commandment, Thou shalt not kill."

Uncleanliness a Social Crime

CONSUMPTION

Of the people living to-day a statistician computes that over eight million will die of tuberculosis. Another estimates that four hundred die every day in the United States from this disease. Dr. Huber, in his book, "Consumption and Civilization," says that according to one statistician the deaths from all the wars of the nineteenth century number fourteen million, whereas in the same

period consumption took thirty millions. Every third or fourth person to die between the ages of fifteen and forty-five dies from this disease. The economic loss is estimated at about 330 million dollars a year. To combat this terrible scourge, the disease of the masses as it is called, the combined action of well-trained physicians and an intelligent public is required. It is the part of the schools and large industries employing labor to give instruction in the nature of consumption, the methods of avoiding infection and of arresting the disease.

Its Amazing Prevalence

It is now held that tuberculosis is not transmitted from parent to child, but is contracted through infection. The two main ways of communication are by the inhaling of the germ or by eating it with infected food. The spread of consumption is due in a greater degree to spitting than to any other cause. The consumptive is careless and spits upon the floor of a car or public building, or upon the pavement. Any person passing over the spot and stepping on the dried sputum carries the deadly tubercle bacillus on his soles into his home, there to be breathed into the lungs of its inmates. Or the dried sputum is gathered up by trailing dresses and taken into the home, or is blown into the air whence it is breathed in. Any one with consumption who spits carelessly is either ignorant or brutally selfish, being willing to run the risk of giving a deadly disease to his fellows. If the consumptive destroys every drop of sputum by spitting into paper handkerchiefs and burning them, other people are in no danger. If all sputum were destroyed in the proper manner, say the Health Commissioner of New York and the physicians who are leading the crusade against the "White Plague," the disease would vanish.

How Tuberculosis Is Contracted

To impress upon children's minds that consumption is produced by germs which are communicated through infection, whenever one of them has a cold he should be given a paper napkin which should be somewhat ostentatiously burned. This, of course, should not be done in the

schools until the subject has been discussed with the parents in the Monthly Conference.

The walls of the room of a consumptive are infected, as is all the furniture, unless the person has been careful as to his sputum, has burned his handkerchiefs, or used a cuspidor partially filled with water, whose contents are thrown into the sewer. The tubercle bacillus is powerless when damp. As a very high percentage of cows are affected with tuberculosis, varying from 70 to 90 per cent in different States, milk would better be boiled or pasteurized. Goats are not subject to tuberculosis, and, hence, their milk is to be preferred. Children should be discouraged from kissing domestic pets, as most of them are afflicted with the disease.

Habits Conducing to Consumption

E. G. Routzhan, director of the tuberculosis exhibit in Cleveland in 1906, in an address to the school children, named many other ways in which the healthiest pair of lungs man was ever blessed with could become diseased: excessive alcoholism, loss of sleep, worry, all forms of dissipation and excess, unwholesome and poorly cooked food, irregular meals, working or living in a vitiated atmosphere, prolonged hours of work, exposure to extreme heat or dampness, working in a dust-laden atmosphere. All these lessen the power of the white cells to eat up the bacilli, and so lower the resisting power of the individual.

Cure of Consumption

But if the disease is easily caught it is also easily cured. The germs, it is found, thrive in dark, poorly ventilated houses. Sunlight, fresh air, and plenty of wholesome food weaken if they do not kill them. The tonic of pure air both day and night has cured hundreds of incipient cases. Sleeping on porches or in rooms with many wide open windows (though a room can never have perfectly fresh air) no matter what the temperature, should, as has been said elsewhere, be encouraged, especially among children. They will find it so delightful that they will speedily form the habit. Plenty of light, warm covering is, of course, needed. Paper blankets are excellent.

As to diet, a great deal of wholesome food is required, all that the consumptive can digest, to keep up the strength so that the white corpuscles can multiply and act. In the milder cases three good meals a day of fresh vegetables, roasted or broiled beef, mutton or lamb, cereals mixed liberally with cream, plenty of sugar and good butter, and at or between meals six or more eggs and about three quarts of milk distributed through the twenty-four hours are advised. All indigestible things such as pork, cabbage, fried food, pickles and pastries are to be avoided. In more advanced cases, the diet should be prescribed by the physician.

Diet of the Consumptive

The great responsibility of society toward tuberculosis should be brought out. Everyone is exposed to consumption. It depends upon the resisting power of the individual whether or not he succumbs. But with the masses of the people, and consumption is called the disease of the masses, vitality is largely a matter over which they have no control. Their resisting power is lowered by grinding toil, by loss of rest, by prolonged hours of work in dark and damp shops or in factories filled with fluff and dust, breathing air fouled by many breaths, by living and sleeping in dark, dirty rooms filled with stagnant and vitiated air, and by eating insufficient food. Their low vitality, hence their lack of resisting power, is due to their poverty.

Responsibility as to Tuberculosis Resting on Society

MORTALITY TABLE OF BERLIN, GERMANY

	Lived, slept, cooked and ate	Deaths per 1000
In one room tenements	73,000	163.5
In two room tenements	382,000	22.5
In three room tenements	432,000	7.5
In four room tenements	398,000	5.4

Families living in four room tenements had over thirty times the chance to live that those had who were living in one room. Mortality tables of New York show that in

tenements where there are no rear tenements to shut out air and sunlight 29 die out of every 1,000; where there is a rear tenement 61 adults and 204 babies die out of every 1,000.

REPORT ON PHYSICAL CONDITION OF GLASGOW SCHOOL CHILDREN

	Average Weight, lbs.	Average Height, in.
One roomed boy	52.6	46.6
Two roomed boy	56.1	48.1
Three roomed boy	60.6	50
Four roomed boy	64.3	51.3

Boys from one roomed houses are 11.7 lbs. lighter and 4.7 inches smaller than boys from four roomed houses. The table for girls, which is here omitted, shows a difference of 14 lbs. in weight and 5.3 inches in stature.

Every Member of the Brotherhood Entitled to Healthful Conditions

The great responsibility resting upon the individual in the fight against consumption and other diseases is to see that the brotherhood obtain a livelihood that will enable them to preserve normal vitality through its agents, fresh air, sunshine, frequent baths, good food, comfortable clean dwellings, rest and recreation, work in clean, healthful rooms not overcrowded. The conditions which lower the vitality of the great mass of the workers are "dampness and darkness and dirt in the dwellings; dampness and darkness and dust in the work-shops; the herding together of large numbers in tenements and in factories." It is not enough for individuals to endow sanitariums, to pass laws for factory inspection, to give parks, to prevent child labor. These are palliatives only. They do not change the conditions. The obligation rests upon individuals to go to the root of the matter, and that root is justice, for this, like all other questions, is at heart a moral question. The individual must himself forbear from any course in business that is not just to his fellow men, that tends in any way to build up his welfare at the expense of others, and he must see that the state

TUBERCULAR CHILDREN UNDER OUTDOOR TREATMENT.

protects every man in his equality of opportunity. A cheap article means a cheap workman behind it doomed to consumption. Dr. Cohen says that the present course of society in regard to consumption is as paradoxical and futile as Napoleon's course at Austerlitz.

As the crusade against consumption may lead to harsh and cruel action towards those suffering with it, special emphasis should be placed upon the fact that it is a house infection. Occasional contact with a consumptive endangers no one. The disease is not contagious in that way. One contracts it by living and working in rooms where a consumptive has lived and worked and has not destroyed his sputum, through ignorance or carelessness.

Consumption a House Infection

Illustrative Story

Dr. Milliken, of Silver City, New Mexico, narrates that a farmer of good family history, as regards his physique, took the grippe, and, owing to a relapse, was very slow in making a recovery. He spent much of his time during convalescence with a friend who was ill with tuberculosis. He himself contracted consumption, of which he died. His son, a strong, hearty fellow, who nursed him when he became too weak to take care of himself, also became consumptive and died four years later. A second son put into his own room the carpet that had been in his father's room. In about one year he began to decline. His illness was also shown to be tubercular, with which he struggled for seven years, finally achieving a return to good health. Another son bought the couch upon which his father had slept, and used it to sleep upon himself. He soon evidenced tuberculosis, which disease he succeeded in arresting after a five years' struggle. A fourth son and three daughters, who were away from home, at college, remained well.

From Father to Sons

A young farmer rented the place and moved into the house. Within two years the wife died of consumption, and two children of marasmus—probably, intestinal

tuberculosis. Another young man, with a healthy family, moved into the house, and lost three children within eighteen months, of an obscure bowel trouble (probably tubercular), and the father himself died a few years later of bronchitis, which was most likely tuberculosis. It was now suspected that the house might have something to do with all these fatalities. So a thorough cleaning was ordered. The paper was torn from the walls, which, with the woodwork, floors, and ceilings, were washed down antiseptically; there was thorough disinfection, and since that time not one case of tuberculosis has developed in the house.

The Fatal Farmhouse

Questions:—How did the first farmer contract the disease? If he had been well when he visited his friend would he have been likely to have caught it? What should he have done with his sputum? Give at least three of its lodging-places. How much fresh air do you suppose there was in the bedroom, especially at night? (People used to think night air unwholesome. Science now declares it purer than day air.) How was consumption formerly treated? The room was kept very warm, and all windows and doors were tightly closed for fear of fresh air. The fires consumed the little oxygen there was. With but little oxygen can the white corpuscles multiply and do their work? Why did the farmer die? What should have been done at once with the walls of the room, the carpet and the couch? What course would have prevented the infection of these? Wherein were they all through ignorance guilty? That they did not destroy the sputum, that they did not disinfect, that they did not keep up their own vitality by fresh air, sunshine and proper diet. Is there any drug that has any effect upon consumption? Physicians are agreed that there is none.

No Drug Will Cure Consumption

PNEUMONIA

Pneumonia carries off about as many people as tuberculosis. Its germ is in the dust, in the damp, and even in

our mouths by the millions. As a mere potential parasite it does not amount to much, if the white cells are in a condition to fight, to eat the germs up. But over-exposure, over-indulgence, or any weakening of the system, give the germ its chance. There is no known drug that will arrest its development and, unlike consumption, there is no system of nursing or treatment for it that is absolutely certain. Fresh air, especially very cold air, is being tried with marked success. But the great fighting chance lies in the vitality, the resisting power of the white corpuscles. An eminent specialist gives these simple rules for avoiding pneumonia:

An Ever-present Menace

Have plenty of fresh air day and night.

Guard against chill and damp, especially of the feet and the bronchial tubes.

Do not overeat or overdrink.

Another physician says:

Avoid wet feet. After wetting, change shoes and stockings as soon as possible and soak feet in hot water.

Do not go out-doors insufficiently protected from cold and wet.

Button coat across chest in damp weather.

Do not leave a warm room for the outer air in a state of perspiration.

Do not overheat the house.

Have fresh air day and night.

ALCOHOLISM

Material for lessons on alcoholism can be obtained from any of the text-books on physiology. The cost of alcoholism to the individual, to the family, and to society will be considered here. To maintain health, it has been shown that the white corpuscles must be in condition to do their work. Investigation reveals that alcohol, even in tiny doses, paralyzes the white corpuscles, so that in the presence of the infective microbes they remain passive. For this reason physicians forbid consumptive pa-

Alcohol Paralyzes the White Corpuscles

tients all liquors. Alcoholic patients bitten by mad dogs are unable to receive help from the Pasteur treatment. Professor Adams studied the cholera epidemic in Glasgow with reference to drinkers and abstainers. Of every 100 drinkers who took cholera 91 died and of every 100 abstainers only 19 died. Professor Adams said that above every grogshop or saloon should have been written, "Cholera for sale here." Doctors Osler and McCrea announce that of a number of patients ill with pneumonia, 18.5 per cent of abstainers die; 25 per cent of moderate drinkers; 52.8 per cent of the heavy drinkers.

The Drinker Cannot Combat Disease

A certain physician says that in examining for life insurance he first noted the effect of alcohol on vitality. He speaks particularly of five unusually good risks, young business men who seemed in the best of health and to have superb constitutions. In a few years all five dropped off with what ought to have been mild and easily curable diseases. They were all beer drinkers, and the beer had paralyzed the white corpuscles so that they could not fight. In certain English insurance companies studies have been made of the relative tenure of life of abstainers and non-abstainers. The following table shows the expectancy of life:

Age	Moderate drinker expects to live	Total abstainer expects to live
20	35 years	64 years
30	43¾ years	66½ years
40	51 years	68 years

That is one cost to the individual—the lowering of his vitality, so that he cannot combat disease and death. Another is the financial cost. Aside from the actual cost of drinking is that incurred indirectly by impaired efficiency. Very few business enterprises now will hire men who drink. The personal habits of applicants are made the first subject of inquiry by business managers. Said President Ramsey of the Wabash before a meeting of railway officials: "I will hazard the statement that every

Alcohol and Impaired Efficiency

railroad represented here has strict rules prohibiting the use of liquors on or off duty." It being a truism that liquor renders a man unreliable and lessens his efficiency, it is, of course, natural that employers will not engage men who drink, but it is a hideous jest when a saloon-keeper will not have bartenders who drink! No man can do his best work except when sober, clear-minded and steady-nerved.

Bartenders Must Not Drink

The world-war of 1914 has effected a wonderful change in the attitude of Europe towards alcohol. Read the following and marvel:

"The Scientific Temperance Journal" makes the statement: "The order has gone forth direct from the Kaiser that on no pretext whatever, except for medicinal purposes, is anyone to offer a soldier intoxicants. The penalties for breaking the command are terribly strict."

Here is the statement of eight hundred German professors and physicians: "Science has shown that alcohol, even in moderate quantities, causes disturbance in the brain's action and paralyzes critical capacity, power of will, the ethical and aesthetic sense, and lowers self-control. For this reason one should realize that it is a poison and no longer to be classed with foods. Those who abstain wholly from all alcoholic drinks have a greater capacity for work and endurance in all sorts of intellectual and physical effort. They fall sick more rarely and are cured more quickly (especially from infectious diseases) than moderate drinkers."

Germany Decides Against Drink

Emperor William II of Germany remarks: "During my reign, I have observed that of the great number of crimes appealed to me for decision, nine-tenths were due to alcohol. In the time for steady nerves and a cool head, victory will lie with the nation that uses the smallest amount of alcohol."

The French Government has placarded the streets with official posters against the use of alcohol. Among other things the posters say:

"Alcoholism is chronic poisoning resulting from the habitual use of alcohol, even when this is not taken in amounts sufficient to produce drunkenness.

"It is error to state that alcohol is necessary for workmen who are engaged in arduous manual labor; that it gives energy for work, or that it renews strength. The artificial excitement which it produces quickly gives place to nervous depression and weakness; in truth, alcohol is useful to nobody; it is harmful to all.

The Testimony of France

"Alcoholism is one of the most frightful scourges, whether it be regarded from the point of view of the health of the individual, of the existence of the family, or of the future of the country."

In the year 1915, France abolished the use of absinthe by a vote at the ratio of ten to one in its Chamber of Deputies.

In April, 1914, the Czar of Russia, in an imperial rescript addressed to M. Bark, the new Minister of Finance, said: "I have come to the firm conviction that the duty lies upon me before God and Russia to introduce into the management of the state finances and of the economic problems of the country fundamental reforms for the welfare of my beloved people. It is not meet that the welfare of the exchequer should be dependent upon the ruin of the spiritual and productive energies of numbers of my loyal subjects."

The Russian Government Banishes Vodka

Although only a few months elapsed between the promulgation of the Czar's humane and patriotic edict and the end of 1914, the excess of deposits in savings banks over withdrawals amounted to 84,000,000 rubles, or twice the amount of the preceding year. Russia's economic situation, therefore, is rapidly improving.

Next to Russia, Sweden stands in the front rank of nations in solving the liquor question. The Gothenborg System proved a failure, and local veto power was adopted, under which most parishes have abolished the sale of liquors. A test vote was recently taken on national pro-

Sweden Falls Into Line

hibition, resulting in 1,884,298 for prohibition with 16,715 against. The King is against liquor, and it is expected that Sweden will run a race with the United States to see which will be the second nation in recent years to adopt national prohibition.

If alcoholism merely killed off the drinker—and the records of hospitals show that fifteen years after the habit has become confirmed is the average tenure of life—it would not be so bad. But his family and society at large must suffer. Men crazed by drink beat their wives and children and even murder them. The drunkard's children suffer not only through social disgrace and through poverty but through the inheritance of enfeebled constitutions. There are now, it is held, two kinds of diseases: those that attack persons in normal health and those that touch only those who are predisposed to them. In cases of the first kind, smallpox, scarlet-fever, cholera, the pathogenic agent produces the specific malady in anyone exposed to the contagion, no matter what his previous condition of health may have been. But the second class can attack only those who have the predisposition. The only hereditary predisposition, however, that is of concern here is that which exists in connection with the nervous and the mental diseases, which are of such frequent occurrence in America. In nervous disease it is held that predisposition is almost absolutely necessary. Now, alcohol is recognized as one of the most effective agents in creating morbid hereditary predisposition. It also stands pre-eminent in developing the predisposition when it exists. Through hereditary predisposition alcohol results with one man in ulcer of the stomach, with another in cirrhosis of the liver, with another in paralysis of one or another set of nerves.

Suffering to Family Through Alcoholism

Alcohol Creates Morbid Hereditary Predisposition

Dr. A. Joffry concludes his scientific indictment of alcohol and alcoholism with these words: "One cannot be with impunity the son of an alcoholic. Alcoholism begins with the father and strikes down his children, and

An Indictment by Science

generally its action continues until in the fourth or fifth generation it has destroyed the family. But before that final result is reached alcoholics and descendants are, according to circumstances, hurled into disease, madness and crime, filling our hospitals, asylums and jails."

Of the boys sent to the Reform School at Pontiac it has been ascertained that about 95 per cent come from drinkers' homes. Statistics of the Elmira Reformatory show that out of 9,344 convicts more than one-third had drunken ancestors. Professor Demme, of Stuttgart, studied ten families of abstainers and ten families of drinkers for ten years.

	Drunkards' families	Temperance families
Number of children	57	61
Died before six weeks old	25	5
Idiots	6	0
Stunted in growth	5	0
Epileptics	5	0
Ordinary good health through childhood	17.5%	81.5%

In those countries where it is common for children to use alcoholic drinks, careful investigations have been made as to the effects of alcohol on the child, and these have led up to startling conclusions.

Effects of Drink Upon the Young Child

The Hungarian Official Alcohol Commission found that more than a third of the alcohol-using pupils in the schools were careless and idle; twenty per cent were nervous and restless. At least ten per cent gave confused answers in the first hours of the morning after the breakfast beer or wine.

Hecker, on making observations in the Munich, Germany, public schools, found that slowness of perception increased, and diligence and progress decreased, in proportion to the extent of the children's drinking habits. The abstainers in all respects outranked the drinkers. Investigations carried on in other European countries

reveal like results. Everywhere the evidence shows that wine, beer or other alcoholic drink is harmful to children and should never be given them.

Professor T. Laitinen, University of Helsingfors, says: "Four hundred eighty-nine children were considered from fifty abstaining and fifty-nine drinking families. The drinking parents had six and a half times as many weakly children and lost one-third more by death than did the abstaining families."

There is also the financial cost of drink to society. This includes not only the loss of the labor of the disabled drinkers and their descendants, but the cost of maintaining them—of arresting and trying them, of feeding and clothing them while in jail, of police and magistrates, of the jails, the asylums, the reformatories, the hospitals, the infirmaries, the homes for incurables, for epileptics, for idiots, and the cost to private charity of maintaining the families. A man drinks and pays his dime for the privilege, but society pays for arresting and trying him, for keeping him in prison, for food and clothes for him and his family.

Financial Cost to Society

We may well ask, Has the drunkard any right to bequeath not only poverty, but weakened vitality and moral obliquity to his descendants, thus burdening society for generations?

In the United States alcohol has been held responsible for four-fifths of the anti-social propensities that render necessary the huge system of police, courts, jails, prisons and reformatories, for about two-fifths of the inability to earn a living that fills the almshouses, and for about one-fourth of the inadequate equipment that renders necessary help by charity organizations. These figures are based on exhaustive investigations made by the State of Massachusetts.

Alcohol in the United States

The following tables show how the abstainer pays the bills for the non-abstainer. Vineland, Connecticut, went "dry," while New Britain of the same State went "wet."

	Vineland	New Britain
Saloons	0	80
Habitual drinkers	27	497
Cost of paupers	$224	$8,500
Cost of police	75	7,500
Cost of liquor sold	0	319,000

	Cost of poor support, per capita
Quincy (dry)	$ .56
Chicopee (wet)	1.22
Newburyport (wet)	1.77

Those who do not drink pay the taxes to support the paupers and the police, whose main time is spent in taking care of people who drink. Each year America spends over a billion dollars in drink,—an outlay of a billion dollars that leaves nothing behind it but crime, insanity, disease and degeneration. A. M. Boies in his "Science of Penology" shows that two-thirds of the cost of crime in the United States is due to alcohol. Records kept by criminal courts in a Massachusetts County show that eighty-six out of every one hundred cases that come before them are of actual drunkenness or of crimes committed under the influence of drink. North Dakota built a penitentiary with facilities for manufacture by convicts of 15,000 units of binding twine, an output which supplied a steady home market. But only a short time after North Dakota became a dry State, she had only convicts enough to make 3000 units of binding twine. The rest had to be supplied by free labor—an economic consequence of prohibition which no one in North Dakota will regret.

Terrible Cost of Drink in Our Country

No one intends to be a drunkard when he begins to drink. When he takes his first glass he does not plan to acquire the habit. But the habit fixes itself automatically through acts often repeated. Boys and men say, "I know when to stop. I shall stop when I want to."

Yes, but they do not really want to stop when the habit is once fixed. It is the first glass that must be refused. When that is refused there is no danger.

The stories of Lincoln, Grant, Jackson and Marion may be used to combat the idea that it is a sign of cowardice to refuse to drink or smoke. The boy or man who refuses, instead of being despised, is generally applauded, for the crowd is always ready to follow the lead of the truly courageous; and "I will not" and "No" are the signs always of courage. To yield to the crowd for fear of sneers and ridicule reveals the coward. Moreover, such is the change in general public sentiment, the abstainer now will have plenty of company.

Courage to Say "No"

If the mental picture of himself at the bar drinking has such impelling power over the drunkard as Professor James thinks, there may be inhibitory force in a distasteful picture. This is the basis of the mental suggestion method, now growing in favor for the prevention and cure of bad habits. For instance, the drinker is requested to picture, at the moment of swallowing a glass of whisky, something disagreeable in connection with it—a starving mother and children at home waiting for the drunken father. A bad habit is usually based on the idea that pleasure is derived from it. The horrible mental picture destroys that idea, and exerts an inhibitory force that is said to cure completely those who conscientiously try the method. It may well be used with boys to prevent the first glass of liquor and the first cigarette. They should be urged to think, when the first glass is offered, of the shambling, blear-eyed, maudlin, dirty, ragged drunkard they have seen stumbling along followed by hooting boys; when the first cigar is proffered, the mind should revert to a cuspidor, befouled with cigar stubs and tobacco juice; and when the temptation of the first cigarette is presented, a picture of the haggard, trembling cigarette fiend, hopelessly traveling the road to death, should rise.

Suggestion Method as a Preventive

The Financial Side

The financial side of drinking and smoking should be frequently brought out by such problems as these: Suppose you are earning $45 or $60 a month, cigars at ten cents a day form what part of it? Liquor at twenty cents a day? The pocket book sense well developed exerts a strong inhibitory force.

Stories, Quotations

To stunt a puppy, feed him liquor; to lose a race, drink moderately; to freeze to death, drink habitually.

* * *

More men are drowned in the bowl than in the sea.

—*German Proverb.*

* * *

When the wine is in, the wit is out.

—*Italian, French and Spanish Proverb.*

* * *

Wine is a turn-coat, first a friend, then an enemy.

* * *

Wine carries no rudder.—*Latin Proverb.*

* * *

You have heard of the snake in the grass,
My boy,
Of the terrible snake in the grass;
Man's deadliest foe
Is the venomous snake in the glass,
Alas!
The venomous snake in the glass.

—*John G. Saxe.*

* * *

All things are sold at a fair price except liquor, the price of which is man himself.

LINCOLN A TEETOTALER

On one occasion when political celebrities had called upon Mr. Lincoln at his home, some of his friends who felt that Springfield had been highly honored by the

nomination, sent several baskets of wine to Mr. Lincoln's house. He returned them, however, thanking them for their kindness.

When Lincoln was in business at New Salem his partner insisted that they should sell liquors on the plea that it would draw business. Lincoln retired from the partnership rather than sell liquors.

One time among a number of his young associates who knew his temperance principles and had determined to break his resolution not to imbibe, he was challenged to try to lift a barrel of whisky and take a drink out of the bunghole. Lincoln accepted the challenge, lifted the barrel above his head, took a mouthful of the liquor and then set the barrel down on the ground. At once the shout was raised, "Well, Abe, you've taken a drink of liquor for once in your life and broken your pledge." But the sentence was scarcely completed before he spat the liquor out of his mouth and quietly said, "And I have not done so now."

"Honest Abe" Refuses to Drink

In 1846 Lincoln spoke at a mass temperance meeting at a small village near Springfield, Illinois. At the close of his speech he offered to the multitude, which his fame as a speaker had drawn, the following pledge which he had drawn for himself:

"Whereas, the use of alcoholic liquors as a beverage is productive of pauperism, degradation and crime, and believing it our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

Lincoln's Pledge

In 1903 a temperance movement was begun at Oberlin, Ohio, with Lincoln as its model. It is called the Lincoln League, the pledge used being the one above. It plans to carry out his idea and to save the country as much as possible from the alcoholism that has degraded so many foreign nations. The League holds its annual meeting on Lincoln's birthday.

ADMIRAL FARRAGUT'S TRUE TEMPERANCE STORY

When I was ten years old I was with my father on board a man-of-war. I had some habits that I thought made a man of me. I could swear like an old salt, could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards and fond of gaming in every shape. At the close of dinner one day my father turned everybody out of the cabin, locked the door and said to me, "David, what do you mean to be?"

His Father's Rebuke

"I mean to follow the sea."

"Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast, to be kicked and cuffed about the world, and die in some fever hospital in a foreign clime."

"No," said I, "I'll tread the quarter-deck, and command as you do."

"No, David, no boy ever rose to tread the quarter-deck with such principles as you have and such habits as you exhibit. You'll have to change the whole course of your life if you ever become a man."

My father left me and went on deck. I was stunned with the rebuke and overwhelmed with mortification. "'A poor, miserable, drunken sailor before the mast! Be kicked and cuffed about the world, and die in some fever hospital!' That's my fate, is it? I'll change my life and change it at once. I will never utter another oath, I will never drink another drop, I will never gamble." I have kept those three vows to this hour. That act was the turning point in my destiny.

His Three Vows

GENERAL MARION'S TEMPERANCE PRINCIPLES

In 1780, before the siege of Charleston began, General Marion was invited to a "stag party." After dinner the host arose and said, "Gentlemen, I have a few bottles left of the old '32 and in that wine I propose a toast—'Health and happiness to the defender of Fort Moultrie.'

Are you all charged?'' Every eye was centred on Marion, whose temperance principles and habits were well known to all. The General merely touched his glass to his lips. Cries were heard of ''Bumpers all!'' ''Heel-taps!'' ''No retreat!'' There was a rush for the door, which the host locked, throwing the key into the street. ''Gentlemen,'' he cried, ''by the law of good fellowship no man leaves this room until all the liquor is drunk.'' Marion knew that this meant a regular carousal, and, as they were aware of his dislike to such scenes, probably thought that they intended to play a trick upon him; so he ran to a window, from which he leaped, lighting on the ground with a broken ankle.

The General Escapes From the Carousal

WHAT ALCOHOL WILL DO FOR A FARMER

Alcohol regularly applied to a thrifty farmer's stomach will remove boards from his fences, let cattle into his fields, kill his fruit trees, mortgage his farm, sow his land with thistles and weeds, take paint off the buildings, break glass in the windows and substitute rags, remove neatness from clothes, polish from manners, bring sorrow and disgrace upon his family, and lead him to the grave.

Led to Disgrace and the Grave

HOW HE OBTAINED MONEY TO START IN BUSINESS

A poor young man came to a wealthy man one day and asked for a loan to aid him in starting in business.

''Do you drink?'' asked the man.

''Once in a while.''

''Stop it. Stop it for a year and then come and see me.''

The young man broke off the habit and at the end of the year came to see the gentleman again.

''Do you smoke?'' asked the successful man.

''Now and then.''

''Stop it. Stop it for a year and then come and see me.''

The young man went away and became master of this habit. At the end of the second year, he presented himself again.

"Do you chew?"

"Yes, I do," was the desperate reply.

"Stop it. Stop it for a year and then come to see me."

The young man stopped chewing, but he never went back to see the man of wealth. When asked by his friends why he did not, he replied: "He'd have told me that now I had stopped drinking and smoking and chewing I must have enough to start myself in business, and I have."

Enough Saved to Start Him in Business

HOW SALOONS MIGHT ADVERTISE

Wanted—100 boys and young men for new customers. Most of our old customers are rapidly dropping out.

Ten committed suicide last week.

Twenty are in jail—eight are in the chain-gang.

Fifteen were sent to the poorhouse—one was hanged.

Three were sent to the insane asylum.

Most of the balance are not worth fooling with—they've got no money.

How Many Will Answer This?

We are just obliged to have new customers—fresh young blood.

Otherwise we shall have to shut up shop.

Doesn't make any difference whose boy you are—we need you. You will be welcome.

If you once get started with us we guarantee to hold you. Our goods are sure.

Make application early at

The Saloon.

OUR BOYS' DESTRUCTION

The following extract is from the speech of one of the officers of the Ohio State Liquor League:

"It will appear from the facts, gentlemen, that the success of our business is dependent largely upon the creation of an appetite for drink. Men who drink liquor will die, like others, and if there is no new appetite created our counters will be empty, as will be our money

drawers. Our children will go hungry, or we must change our business to something more remunerative. The open field for the creation of this appetite is among the boys. After men are grown and their habits are formed they rarely change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetites have been formed. Above all things, create appetites."

A Diabolical Suggestion

Here is the full diabolism of the saloon set forth in plain, ungarnished terms that make an honest man's blood boil.

STORY OF A BUSHEL OF CORN

The distiller of a bushel of corn makes four gallons of whisky.

These four gallons retail at	$16.40
The farmer gets about	.70
Uncle Sam gets	4.40
The retailer gets	7.00
The distiller and wholesaler get the	Balance
The man who drinks it gets	Drunk
His wife gets a	Broken Heart
His children get	Rags and Hunger

A THRIFTY WIFE

Soon after marriage a young woman found that her husband, a small store-keeper, was resorting pretty frequently to the saloons. So she asked him to give her the equivalent each day of what he spent there. Although deeply mortified and grieved that his wife should take to drink, he agreed to do so. His habit grew upon him until his business began to suffer from neglect. Finally, at about the end of the fourth year, he told his wife that he was on the verge of bankruptcy—told her in great grief and humiliation, for his failure had roused him to a vivid

She Saves Him From Ruin

realization that his drinking was the cause. His wife went into another room and returned with a chest, which she opened, disclosing to his astonished eyes the money which he had been giving her those four years for liquor, which now amounted to a large sum, sufficient, indeed, to save him from bankruptcy.

TOBACCO

Of the use of tobacco there need be little said here. As long as there is such a difference of opinion among experts on the subject, and as long as the children see scores of men whom they and the world honor, addicted to the smoking habit, it weakens influence to dwell upon evils which the child feels sure are exaggerated. But it can be shown that he who smokes always pays the price in some way. An Annapolis professor says that he can tell a smoker by his inability to draw a straight line. The coaches of athletic teams prohibit the use of tobacco. Dr. Seaver, the Director of Physical Culture at Yale, made investigations and kept records for nine years of the users and non-users of tobacco at that university. His records show that the smokers who entered Yale were fifteen months older than the non-smokers, that their lungs held five cubic inches less air, that they were one-third inch shorter, and that out of every hundred who took high rank in scholarship only five were smokers, the other ninety-five being non-smokers. The non-smokers gained ten per cent more in weight, twenty-four per cent more in height, twenty-six per cent more in girth of chest, and twenty-seven per cent more in lung capacity. With arguments drawn from Dr. Seaver's researches, the Japanese Parliament prohibited the smoking of tobacco by minors under twenty. In Germany no one under sixteen is allowed to smoke.

Tobacco Habit Is Costly

Dr. Seaver's Statistics

Much should be made of the enslavement of the habit. A man habituated to the use of tobacco is most unhappy,

miserable and irritable when deprived of it. He is not his own master. He is a slave to a weed.

But no reserve need be shown in handling the subject of cigarettes. Nicotine is one of the most powerful of nerve poisons, and certain symptoms invariably manifest themselves when the nerves are under the continuous influence of nicotine, namely:

Evil Effects of Nicotine

Rapid heart action, rush of blood to head and dizziness.

Palpitation and pain in heart.

No appetite in the morning, tongue coated and acid dyspepsia after eating.

Diseases of mouth and throat, and nasal catarrh.

Eyesight affected.

Craving for stimulants.

Because of the interference of nicotine with appetite and digestion, food is not properly assimilated, cellular activity is checked, and the growth and development of the body seriously retarded. The white corpuscles are affected and the body cannot resist disease. Nicotine creates a strong craving for drink. The hot smoke tends to make mouth and throat dry and creates a peculiar sinking sensation in the stomach. The boy takes liquor to moisten his throat. But the sinking sensation demands stronger stimulants and recourse is often had to cocaine and morphine. One of the striking effects of the cigarette habit is seen in the early lowering of the moral tone, the boy deceiving those nearest and dearest to him in his endeavor to hide the habit. Statistics from the University of Michigan, Yale University, Union College, and Northwestern University, show that the cigarette habit seriously interferes with scholarship.

Cigarettes Often Lead to Drink and Drugs

Dr. Kellogg of Battle Creek, Michigan, removed the nicotine from one cigar, made a solution of it in two or three teaspoons of water and injected it into a frog. The frog died instantly. Orison Swett Marden tells of a chemist who tried this experiment on a cat, injecting the solution of nicotine under the skin. It went into convul-

sions and died in fifteen minutes. He adds that dogs have been killed with a single drop of nicotine. Some children will probably say that no one ever dies from cigarette smoking. But they should be so familiar with the "war of the reds and the whites" that they will readily understand when told that many cigarette smokers die of diseases not recognized as the result of chronic nicotine poisoning, because the white corpuscles are unable to fight. Smoking in any of its forms is the exciting cause of various neuroses, and always a fruitful source of local aneurism, by impairing the digestive circulation and laying the foundation for defective nutrition in various directions.

Cigarettes and the White Corpuscles

It is said that one-fifth of all the boys examined at the Naval Barracks at Washington are rejected on account of heart disease from smoking. Northwestern Academy will not receive cigarette smokers, nor will one of the largest of the business colleges. Sixty-nine merchants of Detroit will not employ them; while in Chicago, Montgomery Ward, Marshall Field, and others refuse them. Many railroads reject them. Magistrate Crane of New York says: "Ninety-nine out of one hundred boys between the ages of ten and seventeen who come before me charged with crime have fingers discolored yellow by cigarettes." "The probable course of a boy," he continues, "is this: 1—cigarettes, 2—beer and liquors, 3—craps and petty gambling, 4—horse-racing, gambling on a bigger scale, 5—larceny, 6—state prison."

Computation of Cost in Dollars and Cents

The cost of smoking should be computed in many different ways through the grades and always transformed into real property. For instance: two seven cent cigars a day for twenty years cost $4,269, compounded annually at six per cent interest. Most smokers spend twice that amount on themselves. This would pay for a good home, a fine library, several trips abroad or extensive traveling at home, college education for two or three persons, several years of support in case of illness, or afford capital sufficient to start a business.

Pictures graphically portraying the different stages of cigarette smoking should be shown. The boys should be urged to think, when tempted to smoke a cigarette, of the vacant expression, the shambling gait, the weak mouth, the trembling fingers of the confirmed cigarette smoker.

The lack of energy, of self-originating force, the lowered vitality and the weakening of the will are the points to be emphasized. The world belongs to the energetic. The question is not one merely of talents and equipment, but also of energy, and energy depends upon vitality. The successful scholars, artists, authors, teachers, merchants, managers, professional men, have been men of indefatigable energy. Gladstone, "Kit North," Huet, the famous Bishop of Avranches, Arnold of Rugby, are a few of those that may be cited. The example that will most appeal to American boys, however, is that of Theodore Roosevelt always buried in toil, mastering some new language, studying some new problem, or vindicating his views with his pen, never exhausted by the drudgery of his office. Another favorite is Napier, the conqueror of Scinde at sixty years of age, who said on that toilsome march across a waterless desert to the stronghold of Emaun Ghur: "I feel a spring in me that defies all difficulties. A too easy chair is the rack for me." "Avoid everything that lowers vitality," should be the war cry in all health lessons.

Computation of Cost in Energy and Vitality

Stories, Quotations

A boy who smokes cigarettes simply hangs out a sign: "I have more brains than I need and this is the easiest way to get rid of them."—*Marden.*

* * *

Boys who smoke cigarettes are like wormy apples that drop long before their time. They rarely make failures in after-life, because they rarely have any after-life. The boy who begins smoking cigarettes before his fifteenth year never enters the life of the world. When others are

taking hold of the world's work he is concerned with the sexton and undertaker.—*David Starr Jordan, President of Leland Stanford Junior University.*

WENT UP IN SMOKE

An Object Lesson

A father was showing his son the evils of the habit of smoking. Finally he took out three one-dollar bills, twisted them, lighted them and commenced to smoke.

"Why, Father," cried the startled boy, "what are you doing?"

"Just what you are doing, my son."

ROBERT FITZSIMMONS' ADVICE TO BOYS

A Pugilist's Health Rules

Good health is the first essential to all success in life, and this can be attained by the following rules:

Don't drink.
Don't smoke.
Don't chew.
Get all the sleep you can.
Get all the pure fresh air you can.
Eat wholesome food.

THE TWINS AND THEIR CIGARS

Burning up Money and Saving It

Two brothers, twins, were still in the grammar grades when one of them formed the habit of smoking. The other attempted in vain to dissuade his brother from forming the habit. Finally he said, "Well, you tell me each day how much you spend on cigars, will you?" The smoker said, "I will promise you never to smoke more than two five-cent cigars a day. That surely is not very much." After they left school they went into business together in their small town. When they were nearly thirty-five they talked about taking a trip around the world, but one said that he could not afford it and that he did not see how his brother could. The non-smoker then brought out his Cigar Account Book, as he called it,

which showed that he had $1,377 in the bank saved from the cigars he had not smoked in the twenty years, and the compounded interest of their value. This brother took his trip, the other did not.

INSANE FROM CIGARETTES

In St. Louis a man sent to the hospital observation ward his seventeen-year-old boy who was suffering from a species of insanity due wholly or in part to cigarette smoking. For four years he had exhibited a weak mind, and for three weeks before being sent to the hospital, he was palpably unbalanced mentally. His ailment was diagnosed as juvenile dementia. Though seventeen years old and almost grown physically, his mentality was reduced to that of a child six or seven years old. The boy admitted, when questioned as to the yellow stains on his fingers, that he had smoked cigarettes, about two packs a day, for five years. As there are twenty in a pack he had consumed between fifty and seventy thousand.

Forty Cigarettes a Day For Five Years

The inexorableness of moral and physical law—the law of laws that penalty follows law-breaking and falls not merely upon the law-breaker—should be emphasized, and it should be shown most clearly that the falling of that penalty upon descendants and society renders the moral obligation to obey law still more imperative. The intense injustice of breaking law for one's pleasure and letting others pay the bill in weakness and suffering should be shown: the injustice of social vice when descendants and society must pay a large part of the penalty in enfeebled constitutions, inherited vicious traits, and bodily infection; the injustice of drinking and cigarette smoking when the family must pay in disgrace and shame and predisposition to disease, and society must pay in courts, prisons and asylums; the injustice of violating the laws of healthy living when society must pay the penalty through bacterial infection. That man does not live to himself alone,

Penalty Not Confined to Law-breakers Themselves

that he is his brother's keeper, that he must do as he would be done by even in the matter of personal habits, that society is a unit which suffers if any part suffers, should be iterated and reiterated.

The case of the Jukes family affords a telling example of the falling of the penalty upon descendants and society. Two criminals married and the entire record of their descendants is one of pauperism, crime, imbecility, and insanity. At the time of the investigation a few years ago, there were among their descendants three hundred professional paupers, four hundred physically wrecked by their wickedness, sixty habitual thieves, one hundred and thirty convicted criminals and seven murderers. Only twenty out of twelve hundred descendants learned a trade and ten of them learned it in state prison. The cost of this degenerate family to the state in money alone is incalculable.

The Jukes Family

Again the Kallikak family, with two branches wholly unlike, demonstrates clearly how posterity and society at large pay for the sins and weaknesses of the individual. This family history dates back to Revolutionary times. At that time a soldier named Martin Kallikak, an individual of strong physical and mental ability, though of loose morals, while away in service, had a child by a feeble-minded tavern-maid. From this issue have come 483 direct descendants. Of these, 143 have been feeble-minded; 36, illegitimate; 33, sexually immoral; 34, alcoholic; 3, epileptics; 82 died in infancy; 8 were keepers of houses of ill-fame; 3 were criminals.

The Power of Heredity

After the war the same Martin Kallikak married a woman of good stock. From this union have sprung 496 direct descendants, among whom have been doctors, lawyers, judges, land-holders—respectable citizens, direct opposites of the other Kallikak family.

The family of Jonathan Edwards offers a pleasing contrast. His father was a minister and his mother the daughter of a minister. They number among their de-

scendants three hundred college graduates, fourteen college presidents, more than one hundred college professors, more than one hundred lawyers, thirty judges, sixty physicians, and more than one hundred clergymen and theological professors.

THE MIND AND BODILY HEALTH

The influence of the mind on bodily health is to-day a question of growing importance among medical leaders. "Ideas of disease may give rise to disease," says a prominent physician, which may account for the general sweep of epidemics. "One-half of human ailments are of mental origin," he continues.

Joy is the Best Physician

The wise parent and teacher will keep the child mind in a constructive rather than a destructive state. Fright, terror, grief, anxiety, disappointment should be guarded against as debilitating to the child's body as well as his mind. The good effect on the health of joyful emotions is a matter of common experience.

The suggestion method in the curing of disease is encouraged by every wise physician. To tell a child that he is very sick, that he looks bad, that he is likely to catch this and that disease, is equivalent to starting him on the way to physical ailments. To fill his mind with a constant dread of microbes that lie in wait for him at every angle, is to weaken his power of resistance to the germs which really belong to the destructive side. For we must remember that only a small part of the world of microbes is hostile to our health.

Mental Poise in Parents and Teachers

On the other hand, to divert the mind of the child from his ailments by play or mental absorption in some interesting occupation will prove a great help in effecting a cure. The need of mental poise in parents and teachers is very evident in order to meet the accidents and ailments common to childhood, and skilfully lead the young mind to rise superior to them.

THE PLAYGROUND MOVEMENT

In this day of conservation of natural resources and human energy, even the play instinct comes under regulation. It is fast becoming known that play, as an important means of education, needs to be directed as well as work. The growing need of supervised play arises largely out of the crowded conditions of modern life. Children come in close touch with many of their fellows; the spacious country places in which their parents played have been cut up into city blocks or small farms; and instead of the healthful resources of the open, are found the allurements of vice and "the gang."

Regulating the Play Instinct

The public playground under the supervision of a trained director is thus becoming an institution as distinct as the public school and the public library. The advantages of organized, supervised play over haphazard efforts are definite. Teamwork always awakens greater enthusiasm than individual competition, and hearty play turns young energy into healthy channels, preventing its exercise in vitiating pursuits. Teamwork and organized games have a unifying effect, while at the same time they prepare the individuals for the uncertainties and exigencies of mature life, making them fair winners and courageous losers.

Beneficent Effects of Teamwork

It is said that the greatest enemy the saloon power has is schoolboy athletics, and one chief obstacle the replenishers of houses of ill-fame find in their way is schoolgirl athletics giving well-rounded development and general efficiency. A certain saloon keeper is quoted as complaining: "The thing that is doing the most damage to the liquor trade is schoolboy athletics. Nowadays the schoolboy is brought up to be an athlete. He is taught that he can't be an athlete and drink or smoke. And he doesn't do it when he grows up either. He likes to keep in good condition."

Greatest Enemy of the Saloon

Associated with the public playground is the neighborhood recreation centre. How to employ the leisure time,

not only of children, but of men and women, young and old, for their own well-being and for a better civilization, is a serious problem of the cities to-day. With increased machinery and a larger view of human rights, comes more freedom from labor, which, if the best and noblest use of such free time is not encouraged, becomes a distinct menace to civilization. The problem is not the easiest to solve. Someone has said that it is harder to teach men to use leisure rightly than to work efficiently.

The Neighborhood Recreation Centre

Recreation centres come in as a strong directing agency. In the most natural way they lead from individual interest to neighborhood interest. "Recreation centres are neighborhood clubs," says "The Playground"; "community centres, rallying points for the fullest, finest social meeting, interchange of thought, discussion, music, dancing, games. Neighborhood recreation centres are an inspiration toward the higher, better things of life, a vital, pulsing, glowing force in the life of the people."

Some Encouraging Statistics

In 1915 there were 432 cities in our country carrying on supervised playground and recreation work, the larger of those cities having several. There were in these playgrounds and centres 7,507 workers employed, besides 1,929 caretakers. In 132 cities were 524 supervised playgrounds open and lighted evenings. The total average attendance for 86 cities was 107,039. In 136 cities the school buildings were used as evening recreation centres with an average attendance in thirty of these cities of 13,439. The special activities in connection with the centres are:

Boy Scouts	98	centres
Campfire Girls	85	"
Debating	42	"
Dramatics	93	"
Evening Entertainments	119	"
Folk Dancing	273	"
Gardening	105	"

Industrial Work	191	centres
Instrumental Music	69	"
Lectures	89	"
Libraries	106	"
Moving Pictures	67	"
Pageants	102	"
Self-Government	65	"
Singing	150	"
Skating	88	"
Social Dancing	100	"
Story-Telling	259	"
Summer Camps	62	"
Swimming	188	"
Tramping	164	"
Wading	124	"

Not only in large cities is the public recreation movement felt to be an important factor in the training for citizenship, but in towns and country places as well institutional play is being introduced.

Chicago's Playgrounds

The City of Chicago, through the co-operation of the School Board with the Special Park Commission, had its system of public playgrounds almost doubled in 1915. Forty-six new public playgrounds were opened. The school furnished the ground and permitted certain uses of the public school buildings after school hours, while the Special Park Commission agreed to keep the playgrounds in condition, supply the apparatus and pay the salaries of instructors. The average expenditure for each playground was from $8,000 to $10,000.

CHAPTER XII

SOCIAL PURITY

Human nature is not of itself vicious.—*Thomas Paine.*

It is not possible now to keep a young gentleman from vice by a total ignorance of it, unless you will all his life mew him up in a closet and never let him go into company.—*Locke.*

IMPURITY both in its individual and social form—masturbation and prostitution—exists to a degree hardly credible in civilized countries. A commission appointed twenty-five years ago by the Society of Medicine at Berlin with Professor Virchow as president reported the total number of registered prostitutes in Berlin as 40,000. They estimated that at that time one in every nine of the male population of the city was infected with syphilis and 50 per cent of the fallen women with gonorrhea. The estimates for Paris and Vienna were much larger and for New York about the same as for Berlin. The percentage is much higher everywhere to-day, as sexual immorality has increased greatly in the last few years. The president of the National Purity Alliance estimates that 60 per cent of the male inhabitants of America's large cities are infected with venereal disease, and that nearly all of these infect their wives when they marry. Physicians estimate that 75 per cent of all American males between the ages of eighteen and twenty-eight have venereal disease, and some might be quoted who believe that a more accurate estimate is between 75 and 95 per cent.

Prevalence of Social Vice

Many physicians believe that the infection of such a large part of the male population with such horrible maladies as gonorrhea and syphilis means race-suicide

and race-deterioration. They quote Engelman, who says that the birthrate is lower in America than in any other country except France, and that the birthrate of American-born is lower than that of our sister republic! While a large part, a frightfully large part, of this race-suicide is voluntary, a considerable amount of it is due to sterility caused by venereal disease, sterility of the male as well as the female. There is race-deterioration because the evil consequences of such diseases are transmitted to descendants in constitutional feebleness, weakness of will power and a tendency to special ailments resulting from infection, the most fearful of which is paresis, or brain deterioration. Gonorrhea destroys the race by sterilizing the adult or blinding the newborn infant. Syphilis may kill the child outright or leave him liable to destruction by other agencies, notably tuberculosis.

Results Fatal to the Race

But the evil consequences of venereal disease are not confined to offenders and their descendants. Society itself, the innocent as well as the guilty, suffers through exposure to infection. A girl eating ice cream became infected with syphilis from the spoon. A woman became infected from eating an apple polished with the spittle of a huckster afflicted with the disease; another from the forceps used by her dentist. No matter how pure the person may be, he runs the risk of infection with this terrible disease.

Infection of the Innocent

Society is endangered in still another way from sexual immorality. One of the pressing problems of the day is the divorce question. There are more divorces granted, it is said, in the United States in one year than in all the European countries, with all civilized Australia and Africa thrown in. In 1910 there were in the United States 341,277 divorced persons. Physicians, who are the first to learn of broken health and ruined homes, agree, almost without exception, that the great causes of divorce are improper marriages or improper conditions after marriage; that the statutory grounds alleged are simply the

Results Seen in the Divorce Evil

methods whereby the parties comply with the laws regulating their separation and are seldom the real ground of the divorce.

The danger from the social evil to society, to national existence, has been recognized as so menacing in Austria that the press and medical corporations in that country have taken the matter in hand. Committees have been formed, consisting of prominent dermatologists, influential professors and public men of eminence, to devise ways and means of checking vice and the progress of venereal disease. The object of these committees is to instruct the public and warn the youth of both sexes. In Germany, national conferences of teachers, professors and physicians have been held to consider methods of combating the evil. As a result, in the different cities of those empires physicians give lectures to fathers, instruct them, and urge them to instruct their sons, while women physicians are doing the same with the mothers.

Menace to National Existence

Certain words of Professor James form a fitting preface to what is here advocated. He says in his "Psychology": "Instincts are implanted for the sake of giving rise to habits. Their purpose once established the instincts themselves die away.—The sexual passion dies away after a protracted reign, but it is well known that its peculiar manifestation in a given individual depends almost entirely on the habits he may form during the early period of its activity.—Chastity kept at first makes the same easier later on." Judge Stevens says that of 400 leading physicians consulted on the subject 97 per cent agreed that education in sexual matters would largely overcome the evil of improper marriages.

When Control of Sexual Instincts Should Begin

All writers upon the subject of sexual immorality agree that its beginning is largely due to ignorance, to the lack of proper instruction as to the purpose of the sexual functions, as to the necessity of the mastery of sexual appetites by the will and the formation of continent habits, and as to the evils that result from an incontinent life.

Such training is one of the primary functions of the home, where it can be given most sacredly and tenderly. But from a false modesty or a desire to preserve the so-called innocence of their children as long as possible, parents neglect this important duty. This neglect of parents to inform their children at a very early age of the object and meaning of the sexual relations is criminal. For ignorance is so often followed by secret vice or is so soon dispelled by crude knowledge gained from corrupt playmates, obscene pictures, or vile literature.

Lack of Instruction Cause of Immorality

It is universally recognized that it is the duty of parents to give this instruction to their children. But if the family fail in its duty, the schools must assume it, especially in view of the fact that among the sources of youthful prostitution, the schools, public and private, rank first. Dr. J. H. Kellogg once gave an instance of a superintendent of the city schools who inquired into the habits of four hundred boys between the ages of ten and eighteen and found but seven who claimed to be free from impure practices. Judge Lindsey, the famous juvenile court judge of Denver, declares the extent of immoral practices among school children everywhere to be appalling. The Society for Sanitary and Moral Prophylaxis states that reliable authorities find that eight per cent of well-to-do children from fourteen to nineteen years of age have acquired syphilis, and thirteen per cent among poorer children; that twelve per cent of our school children acquire gonorrhea when between thirteen and nineteen years of age, and that reform schools frequently find children of twelve, eleven, ten, and even younger, accustomed to debauch.

Sexual Vice Among Children

In view of all this, President Stanley Hall, the eminent authority upon adolescence, says that the mother who does not wish her son or daughter instructed in these matters because the child is "so innocent" is living in a fool's paradise. Judge Lindsey asserts that nine-tenths of the social evil has its origin in the neglect of parents

to explain sex matters to their children in time. The children, however, invariably get the information elsewhere, as his wide experience shows, by the time they are eleven or twelve, and it is information clothed in foul words and shrouded in evil and alluring mystery which stimulates the imagination and leads to evil thought and conduct. Judge Lindsey paints in dark colors the danger to the home and the country if the evil is not checked by proper instruction. He says: "I am convinced that this whole moral question instead of being one to be avoided, as it has been heretofore by word of mouth or pen, is by far the most important question that concerns the American home." And again, "If then the nation decays, as it must if the home is undermined, it is because mothers and fathers are traitors to childhood's sacred cause."

Judge Lindsey Warns American Parents

It is the duty of parents to give this instruction. But their neglect of it imposes two duties upon the teachers. They must strive to awaken parents to a sense of their duty. In the Monthly Conferences they should read chapters from the educational pamphlets issued by the social purity societies. And they must themselves give instruction in the schools. Some may think that such instruction does more harm than good, but there is no teacher who has seen in the schoolroom the degradation of young boys and girls, the notes written, the vile literature circulated, who does not realize that frank, tactful instruction could not be productive of greater evil than the present silence. It has been proved that the same facts which the child now acquires in a guilty and secret manner, if presented simply as scientific truths, have no mysterious and evil fascination; that the greatest of all natural laws, the law of the propagation of life, can by proper presentation wear an aspect not only negatively innocent but positively beautiful; and that there is nothing to prevent the child's taking this view of the subject provided that the right presentation be given first.

Responsibility of Teachers

The child is bound to acquire sex knowledge, it is his right to have it, and it is also his right to have a true and noble conception given to him before he is exposed to the degrading ideas rife among his schoolmates, and before the whole subject appeals too strongly to his imagination or his senses. There is the greatest advantage in making the knowledge of the sexuality of nature as much a matter of fact as any other knowledge, and in presenting the mystery of it as sublime and beautiful instead of low and vulgar. Sweden gives such instruction to its children, imparting the scientific explanation of the sex function, its uses and the results of its abuse. And Sweden is one of the chastest of nations.

The Child's Right to Sex Knowledge

The schools must teach the two purposes of the sexual functions: They furnish the body a needed vital stimulus and they furnish the only means by which the perpetuation of the race may be accomplished. To the boy who has learned of these things only in the coarsest, most vulgar way from corrupt playmates, puberty, the endowment of virile power, means simply a means of personal enjoyment. He believes that he is most the man who soonest calls the new power into activity. He must be taught that personal gratification for selfish purposes, for a mere pastime, debases the sacred functions by which alone "man secures his physical immortality and by which he approaches the creative power of his Maker"; that manhood is sacred, because the new forces are his as a trust for future generations, and that upon his wise use of them depend, in part, the health and the virtue of his descendants and society in general.

Two Purposes of the Sexual Functions

Trainers of athletes insist upon continence as an important factor in obtaining the greatest possible amount of vigor and endurance. The early Teutons went even further, keeping their youth absolutely chaste until they were twenty-five, to conserve their strength and vitality, so that each generation might excel its predecessor in vigor and stature. Experience and observation had

taught the primitive Germans what science now affirms, that "sexual indulgence begun before puberty and continued through the developmental period results in effeminate appearance, that every strain upon immature power and the immature frame is a serious danger,"—that, in short, the only road to safety lies in absolute continence.

Absolute Continence During the Development Period

Boys should be shown that when continence becomes difficult the seeming necessity for indulgence is only seeming, being the result of an excited imagination or of conditions which require medical treatment, conditions which will be aggravated rather than alleviated by gratification. Great stress should be laid upon self-mastery, upon the fact that the will should control the body. Use Mr. Riddell's illustration in his "Knights of the 20th Century" to show the boys that if they desire to accomplish anything worth while they must not waste their vital energy in sexuality, but must turn it in the direction in which they wish to excel. Take for an example an electric current as an expression of force. There are four ways in which it may be utilized: It may be passed through a motor and the force is expressed as so many units of power, as on an electric car; it may be passed as a sympathetic current through the little wire of an incandescent bulb and the force is expressed as so many candlepower of light; it may be passed through a wire with heavy resisting power and the force is expressed as so many degrees of heat; or the wire may be grounded and the current wasted. So the human life force may be used in four ways: It may be thrown into the muscles where it becomes power—physical strength; it may be directed to the brain where it becomes light—brilliancy of intellect, mental vigor; it may be expended in praiseworthy emotion where it becomes heat—sympathy, love, fraternalism; or it may be used sexually and wasted—"ground wire."

Vital Force Used in Different Ways

Creative force is limited, and wasting it in sexuality lessens the power of the brain, the muscles and the heart.

If the creative force, the vital energy, be properly directed in youth it makes for perfection of physical form, keenness of intellect, courage of conviction and strength of character. Energy, moral and physical courage, self-reliance—all are strongly affected by sexuality. They who waste their vital forces are diffident, bashful, timid, seldom energetic, and always wanting in moral courage. The physique of such boys grows effeminate and they themselves become too often degenerates. The whole secret of strong, noble manhood, according to Mr. Riddell, is constantly using the life force in other and better ways in order to avoid exciting the generating function. There is no question but that the attention may be absorbed in various interests and pursuits, which will divert the mind from the sexual impulse, and it is a proven fact that the vital force does act upon other organs of the body. Carpenter in his "Mental Physiology" says: "Nothing so effectually represses sexual desire as the determinate exercise of the mental faculties upon other objects and the expenditure of nervous energy in other channels."

Full Development Depends on Use Made of the Creative Force

The boys from their own observation and experience know the physiological law that exercise strengthens an organ by causing the vital forces to flow there habitually. If the muscles are exercised more than any other part, the vital forces are transformed into muscular tissue, and the accumulated strength creates desire for physical action. If the brain is most used, the vital forces will flow there and produce both desire and ability to think. If the sex function is frequently excited, its exercise causes the vital forces to flow there and these in turn create desire. It is thus wholly within the boy's power to divert the life forces from the sexual function to the brain and muscles and transform them into mental power and physical strength. He can be what he wishes to be.

Vital Force Flows Where Attention Is Directed

The enormous demands of the sexual appetite to-day are not the result of normal instincts but are due to

various exciting causes. Two have been mentioned: ignorance and impure associates. Others are stimulating diet, irritating clothing, lack of exercise, impure literature, lewd pictures and low vaudeville.

1. The object of eating is not to gratify the palate but to nourish the body. The sense of taste is given not for animal enjoyment but to discriminate between what is wholesome and what is unwholesome food. Highly spiced and rich food for the sake of pleasurable sensations leads to over-indulgence, which leads to gluttony and sensuality. Such food produces, moreover, digestive disturbances, and in the effort to allay the local irritation bad habits are formed.

Causes of the Abnormal Sexual Appetite

All the influence of parents should be exerted on the side of food eaten for nourishment merely. They should make a point of providing only simple plain dishes. The teacher should avoid lessons in the Readers that dwell upon the delights of the palate. In the Mother's Meetings the morbid conditions resulting from rich living and highly spiced food should be discussed: the blood made hot and feverish by stimulating sauces and highly seasoned viands, the nerves irritated by mustard, pickles, catsup and pepper sauce, the low vitality resulting from large consumption of indigestible articles of food, including ices, sodas, candies, sweetmeats, etc. Condiments and spiced foods keep the bodily heat above normal through irritation; a heavy meat diet, through excess of carbon. The remark of Lord Byron that he was virtuous only when on the simplest diet has a physiological basis. A strong appetite for large quantities of food at an early age, before bodily growth is rapid, is, in general, a sign that physical temptation later will be very strong. The training, at both home and school, of children who manifest such appetites should be of a character to fortify against the strain and temptations of puberty.

Importance of Eating Only Nourishing Food

2. Immoral habits often result from pressure produced by badly fitting or outgrown clothing, which results

in pelvic congestion. Efforts to relieve local irritation, pursued in ignorance of the danger, often lead to masturbation (self-abuse). The subject of clothing should receive the most careful attention, and when children are suspected of the vice the condition of the clothing should be investigated at once.

Uncomfortable Clothing a Cause of Impurity

3. Lack of exercise is conducive to evil habits. Active muscular exercise utilizing the vital force is a powerful moral factor. Plenty of occupation is another. A public lecturer has said that the only men free from bad habits, whom he had met, were those whose parents had kept them in youth so constantly busy that they never had any time to go loafing. Because idle moments are dangerous moments, give the boys and girls tools and specified duties. To create avocations that will tend to fill the idle hours and keep boys and girls apart during the dangerous period of puberty, seize upon any instinct that manifests itself and through it form a habit. When the instinct for collecting develops itself, strike while the iron is hot and form the habit of collecting. Whether it be eggs, insects, butterflies, coins, stamps, woods, stones or what not, encourage, sympathize and delight in their collections. Cultivate the microscope habit, the tool habit, the musical instrument habit, the debating habit. Seize upon every indication of interest and strive to form instincts into habits that shall make for morality, because occupying what would be otherwise idle moments and absorbing the thoughts.

Pleasurable Occupation to Prevent Bad Habits

4. The influence of immoral pictures and books, and lascivious picture shows, and vaudeville performances in this connection is well known. They stimulate the imagination, forming imagery of lascivious scenes which exert an almost irresistible influence over action. Nothing is more psychologically true than that we grow by what we see, that what we fix our gaze upon determines what we are—admirable things elevating, debasing things lowering to their level of foulness. Prohibition of these

deleterious influences accomplishes nothing. Talking against them only fixes the child's attention upon them. Instead, plenty of good literature should be provided, especially novels of stirring adventure, of heroic personalities, poems of dash and fire, biographies of men like Mazzini, Garibaldi, William the Silent, and Hannibal, and "Plutarch's Lives." The boy at the time of danger, swayed by inner forces and moved strongly by outward temptation, needs tender sympathy and wise, loving care. Laughter and impatience in the home over his awkwardness, his changing voice, his budding vanity, drives many a boy at this serious crisis away from home to evil associates. Every effort should be made by the family to keep him at home in the evenings through this period, not by harsh restrictions but by making the home pleasant with music and games and the company of boy friends.

The Value of Good Literature and Entertainments

Because parents evade the child's question as to where and how he came into the world, and leave the answer to be given by evil-minded playmates or adults, the sacred relation of husband and wife and the sacred function of parenthood become debased in his mind. Because kept secret, he is convinced that they are vile, and because vile he believes they are kept secret. Marriage comes to mean only a condition that legally covers lust and self-gratification. There are two methods of giving the child the information which will forestall this terrible misconception fraught with such evil to himself and society. The one is the personal, the other the scientific method. The former is generally favored by clergy and parents, the latter by physicians and teachers.

Observation shows that a child begins to ask questions about his origin between the ages of six and ten, the average age, perhaps, being eight. When he begins to question, birth should by all means be explained. After referring to the animal world with which he is acquainted —kittens, puppies, calves, etc.—so that he realizes that it is a universal law that offspring are born from the moth-

The Personal Method of Enlightenment

er's body, it may be explained how for long months he was a part of his mother's life, held in her protecting embrace, growing with the beating of her heart, moulded by her thoughts and prayers; how during those long days, often of pain and suffering, she governed her life solely for his welfare; how at the end she suffered terrible pain, braved death itself with courage, to give him birth. If in tender words the love and sacrifice and courage of the mother be drawn, then nothing but the holiest feeling can be aroused.

The Duality of Parentage

But the father's part in propagation should also be explained. He too transmits his life to the child. Plant life, with which the child has become familiar through nature study, provides an excellent basis for the explanation of the duality of parentage. In plant life the imperfect cell of the stamen unites with the imperfect cell of the pistil to form a perfect cell which develops into a new individual. In animal forms, life originates in an egg. The imperfect cell of the female meets the fertilizing cell of the male just as in plants and, perfected, develops into new life. God has given to man the seed of life and after marriage he is allowed to impart it to his wife, "this being on his part one act of the love which led him to marry her." Man and woman thus meet in perfectly natural union in the act of procreation. But while their union is as perfectly natural and normal as that of other forms of life, it is higher because sanctified by love, higher because of the sacred trust involved to produce individuals in the likeness of God, who will carry out out His holy purposes.

What to Impress on a Child's Mind Before Puberty

This is sufficient for the little girls, coupled with a warning not to speak of these sacred subjects with any but their mothers. Boys, however, should be told simply and delicately what part of their bodies will have this propagation of life entrusted to it as its natural function, and they should be warned against misusing it, against meddling with so important and sacred a part of them-

selves. The child's knowledge of the propagation of plants can be used to reinforce the warning, for he knows that if stamen or pistil be rudely handled or opened when young, the plant loses the power to reproduce. A reverence for the function of sex should be created strong enough to act as a deterrent in face of temptation to evil talk or practice. Also make the boy promise never to do anything he would be ashamed to tell his mother, and also bid him ask only her or his father about anything which may trouble or puzzle him on this subject.

What Appeal to Make Later

Up to the time of puberty this knowledge is sufficient safeguard, but at that time, when passions begin to be aroused by bodily growth, fresh guidance is needed. Lyttleton says in his "Training of the Young in Laws of Sex":

"This guidance should take the form of appeal to the boy's consciousness of germinating manhood, every effort being made to inspire him with the feeling of the dignity of human life and of the laws of life. This is much better than mere warning, which by itself is full of the danger of suggestion. A bracing and wholesome tone is most effective.

Responsibility of Coming Manhood and Fatherhood

"Thus begin with directing his thoughts to the greatness and wonder of human life as compared with that of animals and vegetables, even though in lower stages life is a glorious thing. Then lead up to the fact, beyond all facts of nature impressive, that the boy, merely by becoming a man, is to be entrusted with the power of transmitting this, the greatest and most complete form of life that we know of in the world, of calling into existence a being like himself, with will and spiritual faculties. This power has something creative about it and is that by which man seems to approach near to the life-giving Fatherhood of God.

"And then speak of the responsibility of the privilege, in view of marriage some day, against which the boy is bound to preserve his treasures inviolate. No matter

what effort it may cost, he must order his life and conduct as one who is going to be called a father, and who should feel bound in honor to preserve his own purity for the wife he will sometime choose. . . .

"If the training suggested has been given, the boy is clean up to this time because bad habits occur from ignorance. But he may succumb at this period and defile himself. . . . The best plan is to ask definite questions, not as an accusation but as an offer of help. If the boy has succumbed, don't depress or frighten him. Explain the meaning of temptation, often God's method of training character to be strong. Show how a young man preparing himself for life must go forth to meet his boyish trials like a soldier advancing to battle, almost rejoicing that his enemy is strong because he feels sure that he can overcome him. Then, when he feels the approach of his foe, he can recognize the call to use the strength within him that it may grow by conflict and victory; because he perceives that now is the moment when he is going to be further equipped for the battle of life and on it perhaps depends the question whether he will grow into a warrior or into a slave. He should be told that his will, which he thinks is weak, is really strong enough for any number of trials, if only he knows their meaning and is not fascinated or frightened by them.

How to Help the Boy Who Has Yielded

"Little need be said by way of deterrent. If the boy avows the fact, a few grave words about the sullying of thoughts and hearts are all that is necessary, unless there is evident a callousness which must be broken. Then use the argument of the evil physical effects.

In Case of Callousness

"All exhortation should be of a character to make the boy see the meaning of the trial, and the paramount importance of being persevering and resolute to do exactly what he is told by way of safeguard and above all to put away unclean things from his thoughts. . . . Keep his confidence through the two or three years of

trial so as to prevent him from becoming disheartened and reckless and to give him such quasi-medical advice as may be required."

For the evil physical effects referred to by Lyttleton, see the first part of this chapter. Appeal should also be made on health grounds to the boy's ambition, whether in athletics, study or future business. Boys, while often indifferent to the injury to their moral nature, fear physical injury, which is something material and tangible. In anything relating to the functions of the body, or their exercise under conditions that cause disease, such boys are very susceptible to considerations of a hygienic character. The Society of Sanitary and Moral Prophylaxis truly says: "The only way to make these diseases guardians of virtue is to expose their true significance and real danger; to substitute a wholesome fear for the ignorant contempt in which they are now held, the fear of infection, the fear of microbes; to appeal, in short, to an enlightened self-interest. After all, fear is the protective genius of the human body and the basis upon which all hygienic precepts are inculcated."

Appealing Through Health to Ambition

Moderation in food, especially in the evening, constant employment for the thoughts and muscles, good novels with plenty of action, biographies of strong-willed, noble personalities, abstinence from wine, rising as soon as one wakes and similar precautions are useful.

Helps in the Fight

Lyttleton thinks the personal method of imparting sex information superior to the scientific because by it use can be made of the natural reserve which forbids a light and careless handling of this topic among schoolboys.

There are two distinct scientific methods used, either of which educates the child unconsciously to ideas of parenthood, birth and heredity.

In schools where there are special teachers of biology, the course, beginning with cell reproduction, traces the evolution of sex with other functions, no undue prominence being given to it. Such courses have produced

most beneficial results in the attitude of the children toward the subject of sex and have met with no opposition from parents.

Scientific Method of Sex Teaching

By the second scientific method, the child's mind is prepared by the study of plants and animals, in which the phenomena of sex and the reproductive function find their place among other vital phenomena, all equally important and interesting. The course is arranged to show that reproduction is not something peculiar to human life or to higher animals, but belongs equally to every living thing, whether animal or plant, and manifests itself in the same way everywhere. The child realizing its universality comes to regard it as good, true and beautiful because all things that are universal are good, true and beautiful.

Plant Life Closely Studied

Plant life affords illustration of all the underlying phenomena of the reproduction of life. Perhaps the best seed to plant for the purpose of study is the bean. By watching its development the child learns how it grows, how and what it eats, how and what it breathes, and other interesting facts. When the flower appears, respect and reverence should be inculcated, not only by not picking it, but also by avoiding touching the stamens and pistil, the tender delicate organs whose usefulness is destroyed if handled. When the petals fall, the phenomena of the ovary, the ovules, the embryo, the storing of food, the ripening of the seed and their dispersal, are noted. With no undue importance attached to the study of the ovary, the child must yet understand the position and growth of the ovule (little egg) in the ovary, the manner of its nourishment and protection, and its final separation as a ripened seed to enter the world as an individual provided with everything for its needs.

Then the phenomena of fertilization may be taken up. When the petals fall, the pistil-ovary (with its ovules, style and stigma) and the stamens (filament and anther) remain. The pollen from the anther boxes falls upon

the stigma and the live part of it passes down, entering the ovule in the ovary. Ovules exist before fertilization, but they cannot be transformed into seeds without the aid of pollen. The pistil may be spoken of as the "mother" part, the stamens as the "father" part, and the ovules as the "seed babies." Attention should be called to the outside agencies of wind, bees and other things in fertilization.

Studying the Subject of Fertilization

When the child is thoroughly familiar by the study of various plants with their reproductive phenomena, animal life may be studied. If school and home have aquariums, the study of the propagation of fish comes in simply and naturally along with the study of their other interesting life habits. With fish the eggs (roe) are contained in a double sac, which are the ovaries of the fish, and from which the tiny eggs or ova grow just as ovules in the plant ovary or seed pod. In course of time the eggs grow large and are shed. The fertilizing cells come from the male fish, from sacs looking like the ovaries. They grow in the same way from inside the testicle (corresponding to the anther of the flowers) and become free when ripe just as the pollen does; but unlike the pollen these fertilizing cells can themselves move. When the ova are laid by the female, the male swims over the eggs and the fertilizing cells are expelled into the water. As soon as a cell comes into contact with an ovum it enters. The two cells thus united begin to develop into a tiny fish. When the embryo is fully developed, the cell breaks and out swims a young fish. The ovary and testicle of the fish do not perish as do the reproductive parts of the plants, but are used again for the same purpose. Water is the only outside agency.

Propagation of Fish, Frogs and Toads

If a toad or frog is kept as a pet, as suggested elsewhere, while the children observe its ways of life, its method of propagation can be told, which is exactly similar to that of the fish, except that the eggs are fertilized just at the moment when they leave the body to

enter the water. There is no outside agency, still there is no actual union between the male and female.

Study of Bird Eggs

In the study of the birds, the children note that there are but few eggs. Fertilization must, therefore, be certain. Since they are laid in an open nest, a hard shell is necessary for protection and for the same reason must be made before it is laid. As it would be impossible for the fertilizing cell to pass through the shell the act of fertilization of the egg is accomplished within the body of the female.

The ovaries of the bird are close to the backbone and are connected with the lower end of the intestine by the little tube called oviduct or egg-duct. Only one of the two ovaries develops and from its walls, as in the other forms of life studied, the ova develop. When ready they pass down the oviduct, being met on their way by the fertilizing cells, which go to meet them from the fertilizing fluid which has been placed in the lower end of the duct. After fertilization the egg—merely the "yolk"—passes on down the oviduct, becoming coated as it passes with "white" secreted from the lining of the duct. This "white" is simply the food for the embryo to live upon, like that in the seed leaves of the bean and pea. At the lower end of the duct the egg receives a limy coating which makes the shell. It is now ready to be laid. The fertilizing cells are similar in origin to the ova, but the testicles and ducts are too small to be seen except through the period of reproduction. The relation between the parents has here become one of union.

Next Higher Form of Reproduction

The child's pets, the dog or the cat, may be used to show the next step in the evolution of reproduction. The cat has two ovaries from which develop a few ova. The eggs are very tiny and without a hard shell. They therefore remain in the oviduct to develop. If not fertilized, the eggs will not continue to develop and will pass away. If fertilized they develop, nourished by the blood just as flower seeds are by sap. When these tiny eggs develop

MARY AND HER LAMB.

into perfect kittens in the oviduct, they are expelled just as the egg is expelled from the bird. The oviducts of the cat, unlike those of the bird, do not open into the intestine but unite just before the end, and have an opening of their own.

Among higher mammals the ovum passes through the oviduct into an enlarged chamber or womb where it remains a certain length of time. If fertilized it develops into a young animal, if unfertilized it passes away.

In all these studies the subject of propagation is given no undue prominence. But the child, when the course is completed, should have a thorough understanding of these facts: That the higher plant and animal life starts as a tiny seed or egg; that the ova are produced by a tissue called ovary; that if they are not fertilized, they do not develop; that the fertilizing cells are produced by a tissue called anther in plants and testicles in animals; that these cells when mature unite with the ova to produce new life.

When the Course Is Completed

No matter which method is selected, the personal, the biological, the nature study, the child must be impressed with the lofty nature of this great function and the necessity of respecting and guarding it for the good of offspring.

This chapter may well conclude with an extract from "Educational Pamphlet No. 2" issued by the Society of Sanitary and Moral Prophylaxis:

Every boy and girl have a claim to knowledge:

1. Of the functions and hygiene of the chief organs of the body, including the reproductive system.

2. Of the meaning of sex, marriage, home-making; of the sacredness of prenatal life, the influences of heredity and the consequent duty of right living even when young; of the responsibilities of parenthood.

Summary of Instruction

3. Of the fact that handling the organs of reproduction, except as necessary for cleanliness, injures health and mind, character, and sense of honor, causing greater mental and moral harm as one grows older.

4. Of the most prevailing contagious diseases, such as tuberculosis, syphilis, gonorrhea; their danger to every person as indicated by statistics of wide prevalence; their many methods of communication; the fact that syphilis and gonorrhea exist almost universally among those leading immoral lives, a reason for avoiding such men and women as one avoids those with diphtheria and smallpox; that these diseases are more difficult to cure than any other contagious disease and that their harm is more far-reaching.

The Guide to Conduct

5. Of the normal phenomena of adolescence; the physiologic influence on health, mind and morals of clean thoughts, reading, conversation, entertainments, companions; the value of occupation and physical exercise in keeping thoughts and habits and health good; the avoidance of tobacco, alcoholic drinks (including patent medicines, as many contain alcohol), the advertisements of "doctors" and "remedies" found in newspapers, magazines, etc.

Every girl has a claim to instruction concerning the hygiene of menstruation, the function and sacredness of motherhood, and the care of infants.

Every boy has a claim to instruction concerning the value of continence and avoidance of ignorant and evil advisers in this matter; the sacredness of fatherhood and the duty of protecting all girls and women from evil as he would his sister or his mother.

Familiar Handling Between Girls and Boys

Familiar handling between boys and girls should be frowned upon by parents and teachers, and even punished on the ground that it is a violation of good manners. Girls should be taught to shrink from every touch of this kind and to resent sharply any approach to familiarity. The respect felt by the average boy for the girl who slaps him for his attempt at familiarity, and his contempt for the girl who invites or tolerates his advances, should be noted and pondered by mothers and teachers, and should be duly impressed upon the minds of girls.

BOOKS AND PAMPHLETS

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CHAPTER XIII

HABIT AND CHARACTER

Unless the habit leads to happiness, the best habit is to contract none.—*Zimmerman.*

It is easy to assume a habit; but when you try to cast it off, it will take skin and all.—*H. W. Shaw.*

IF A child were asked what he understands by habit he would probably answer, "Habit is the way we do things." If a psychologist were asked to define habit, he might say, "Habit is an automatic action, the result of the growth of the nervous system to the mode in which it is exercised." The two definitions would be practically the same.

First Habit, Then Character

The nervous system, that wonderful something which fills and limits self and forms the communication of self with the outside world, is plastic, especially in youth. Every thought, emotion, action, leave an impression upon it, rearrange the cells so that a path is made. The repetition of the thought, emotion, action, deepens the track, and makes it easier for the next repetition to traverse it, until nature finally acts without the assistance of thought or will.

When we do a thing often in one way, it is with great difficulty that we can change. We have become fixed in this way of acting; the habit has been formed, and habits make character. Character has been defined as a bundle of habits. If the habits are good, we have a good character; if bad, bad character. The word "character" is derived from a word meaning to cut, to engrave. Lines made with a pencil can be rubbed out, but not those cut

with a tool. The things one thinks, says and does, cut the grooves that last forever.

The actions of the lower animals appear to be entirely automatic; apparently no thought or will is behind them. But with man automatic actions or habits have to be formed. Recall to the child how he had to be taught to eat and to walk and to talk, and how long it took; then contrast with the chick just out of its shell. The child, using will and thought, had to learn to dress himself, to button and unbutton, to turn the knob of a door, to lace a shoe,—actions entirely automatic now, done without willing or thinking. While he dresses now he thinks of a thousand other things. He plays the piano or banjo, and his mind is far away. The habit of so playing has been made by successive strokes upon the nervous matter. The nervous system is a phonograph which registers every thought, emotion and act.

Formation of Automatic Action

To illustrate the formation and strength of habit, compare the nervous system to a sheet of paper. Direct the children to take a sheet of paper and fold it once lightly. Have them open the paper and then let go. The paper tends to fall back into the fold. Now have them smooth it out. The tendency to fall back into the fold is greatly lessened, though it cannot be removed entirely. Now have them fold the paper again in the same place and crease with the fingers several times. Now when opened and then loosened, the paper reverts to the fold, nor can it be made to lie flat except by ironing—a rough, strong process. Wind a string once around a child's wrists placed together. Direct him to try to break it. It is easily done. Wind it two, three, four, six times and tell him to break it. The effort grows more and more difficult. Keep on winding until he is unable to break it. Show the children how to make the application to habit, giving experiences of their own, the mother or teacher leading with some simple experience. Illustrate with a bit of clay and also a fossil showing the marks of raindrops, so that

Some Apt Illustrations

the children can see how even the soft patter of raindrops makes an impression that becomes fixed.

Take a piece of marble and a small statue and tell how the sculptor, stroke by stroke, carves out the statue from the stone. So we shape, stroke by stroke, our statue, our character, the real boy or girl, the real man or woman we become. And every stroke of the sculptor, whether bad or good, counts. So he is extremely careful that each stroke he makes is the right one. If the children have been imbued through previous years with the ideas of the glory and grandeur of manhood and womanhood, their divine possibilities and powers, they will realize that their work as sculptors in character and spirit is far more important than that of the sculptor in mere stone, and that, consequently, the necessity is even greater that every stroke made in fashioning habits, which make character, be the right one.

Sculptors of Character

Every stroke counts. People often say, "I won't count this time." Says Professor James in his "Psychology": "Every smallest stroke of virtue or vice leaves its scar. The drunken Rip Van Winkle in Jefferson's play excuses himself after every fresh dereliction by saying, 'I won't count this time.' Well, he may not count it and a kind heaven may not count it, but it is being counted none the less. Down among the nerve cells and fibres the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do, is, in strict scientific literalness, ever wiped out." Take a piece of soft wood and pound it with a hammer once so that a dent is made, saying beforehand, "We won't count this time." But the fibres of the wood count it! Because every stroke counts, extraordinary care must be exercised to insure that each stroke is right, making for virtue,—not wrong, making for vice.

Every Stroke Recorded in Nerve Cells and Fibres

All parents want their children to grow up into good, strong, brave individuals. The reason that they are so often disappointed is because they do not form right hab-

its at the beginning in their children, and do not make them realize that character is formed from habits and that habits are made from daily thoughts and actions and emotions; that each one of these latter is indelible, ineffaceable in its effect upon the nervous system. Harriet Martineau said that her observation forced her to a conclusion of which scarcely anybody seemed aware—that every human being (except such as are defectives) might be made perfectly good if his parents were wise enough to incorporate in his training all that might be accomplished by the power of habit.

Beginning of Character in Hands of Parents

Parents and teachers must keep constantly in mind how soon the child becomes a bundle of habits; how imperative that the sharpest heed be given to his every thought and action that his habits may be such as to make him the character desired; how, since nothing recorded by the nervous system is ever wiped out, he can be made just what is wished. "As we become drunkards by so many separate acts, so may we become saints," says Professor James. "So may we become authorities and experts in any field of work by so many separate acts and hours of work." The material phase of habit should be strongly emphasized to the child. An excellent illustration is the snow or brush figure used by psychologists. A person tramples from the house to the gate through the snow. The particles of snow rearrange themselves to the pressure of the feet. Coming back, the person takes the same path because it is easier to walk in. For the same reason he always takes it and a regular path is formed, the particles have rearranged themselves permanently. The person now takes the path unconsciously. The individual's personal responsibility is shown by the following illustration: Take two clean blank sheets of white paper. Draw upon one a horrible, distorted face and upon the other a beautiful one. Which is accountable for the thing drawn, the paper or the hand? For what is drawn on the page of life, which is responsible, the nervous matter or

Character Is What One Wills It to Be

the hand? What guides the hand that draws? One's own will.

How habits in general are formed has already been shown; this paragraph will deal rather with the deliberate, conscious forming of a habit. Having made a resolution, it should be acted upon at once. One should not say, "I will commence Monday or next week." The first stroke should be made at once, the first act of the series that will make the habit should be performed now, at the moment of resolve. The new arrangement of the nerve cells does not take place in the moment of the forming of the resolution, but is due to the motor effects of that resolution, the doing.

How Habit Is Formed

The best resolutions possible do not make the habit desired, only action often repeated does that. One may lie in bed and make resolutions to rise, but unless the resolution finds vent in action habit is not begun. The action, moreover, must be performed frequently and continuously. No opportunity to do it should be missed, no break should ever be made in its regularity or continuity through omission. The psychological law is, "that a tendency to act becomes ingrained only in proportion to the uninterrupted frequency with which the actions actually occur."

Action Must Follow Resolution

"Get the habit," say many advertisements. But the chief point is to be sure that it is the right habit you are getting, a habit that will help, not hinder, through life. "Whatsoever ye sow that shall ye also reap." If one sows thistles in a field he cannot reap wheat. If one plants onions he cannot gather strawberries. One plants a little seed and nature gives back a hundredfold, but always of that which was planted. If one plants extravagance, he cannot reap the fruits of economy. If a child loiters day after day on errands, he cannot be punctual as a man. "When I get to be a man I am going to do so and so." But it will probably be too late then to acquire the habit desired. One cannot be courageous as a man

unless he has formed the habit of being courageous as a boy. He cannot be a great orator unless he has formed the habit of public speaking as a youth. How a person will act on a certain day was long ago determined by habits formed in childhood. "There is a freedom of the will," says Professor James, "but there is also the determination of the habit." Things are not accomplished by the effort of the moment but very largely by the preparation of past moments. The Duke of Wellington said that the Battle of Waterloo was won on the fields of Eton and Harrow. The habits of courage and steadfastness there formed by the English boys won that famous battle.

Habits of Childhood Determine Work of Manhood

The only way to avoid a bad habit is not doing it the first time. If there is no first time there is no habit. "The first lie never told, the first theft never committed, the first cigar never smoked, the first oath never uttered—there can be no second, no third, and thence no habit." Here is where the will comes in—to resist the first temptation. To illustrate the effect of doing it "just the once," use the folded sheet of paper. Which is the easier to resist, the first temptation, or the second if the first has been yielded to? The folded paper shows that after yielding there must be added resistance to combat the beginning of the habit. Here is another apt illustration: "We are on the top of a steep toboggan ready to slide down unless we take care. The first step means further going down, and at the best it means climbing to get back, using strength and time that might be employed for other purposes." Temptation can be resisted if resisted at the right time, and the right time is the moment it first presents itself.

Avoiding the First Time of a Bad Habit

"I know when to stop," a boy may say during the discussion as to his bad habits. Grant that this is true, and then ask him if he has ever been in an automobile when it got beyond the control of the chauffeur, or in a carriage when the horse ran away. He knew on such an occasion that it was time to stop, but the knowledge did not stop

him. Secure, if possible, for this lesson, a strong electric generator and let the children take hold of the handles, so that they may see how easy it is to take hold, but how hard it is to let go. The first step never taken, the whole danger is avoided.

The best way to break a habit is by stopping at once, at the moment of resolution. The break should be made, the new course begun, with all the aid possible, even to public pledging, to forming engagements, so that self-respect, truthfulness and all circumstances possible lend their aid to the keeping of the resolution and reinforcing the motive.

Performing Unpleasant Duties to Strengthen Will Power

The will should be strengthened by occasionally doing hard things from choice. If there is anything one especially dislikes to do he ought to learn to do it. Does one dislike to wash dishes? Then she should exchange work with her sister and wash dishes. Does one dislike mental arithmetic? Then he should devote himself to that until he has conquered the dislike. Professor James compares this superfluous action to paying insurance dues. Perhaps the house will not burn down. But if it does one has the insurance. If the necessity does arise to break a habit, one has the strength of will gained from constant exercise to do it.

Habits may be broken, but often great effort is required to do it, and the marks remain in a predisposition to form other injurious habits. Illustrate by driving a nail in a piece of wood and then removing it. It takes effort to do so, and the hole made by the adjustment of the cells of the wood to the nail remain ready to receive another nail.

Tact of Parent or Teacher

In this lesson great care should be taken to avoid preaching or too stern rebuke. Mere advice coldly and formally given has little or no effect upon the child's character. If bad habits are seen forming in a child, in private conversations with him remarks like "You should know better" should be avoided. It should be taken for

granted that he wants to break the habit, or to form the opposite one, and all effort should be directed toward inducing him to perform the first action leading to that end, to make the first resistance. All magic lies in the "first stroke of behavior that gives the new set to the character and works the habit into the organic tissue." Every means should be used by the mother or teacher to make that first step in the right direction a success. This success gives the child confidence in himself, and his next act of resistance becomes easier.

Habit in Routine Work

Nature through habit acts mechanically. When all the details of daily duties are done through habit, thought and will, the higher powers of the mind, are left free for the bigger things of life, involving choice, initiative and skill. The more the daily routine of life is gone through automatically, the more absolutely there is along these lines no choice of action, the greater the saving of mental wear and tear. There is no one more miserable than the person whose daily actions have not become habitual, who must think and will each time he arises or goes to bed or begins a piece of work. "Fully half the time of such a person," says Professor James, "goes to the deciding or regretting of matters which ought to be so ingrained in him as not to exist for his consciousness at all." "Habit," says Dr. Holmes, "is a labor-saving invention which enables a man to get along with less fuel."

Habit Adding to Industrial Efficiency

Habit makes movement accurate and true. Compare the first attempt to button one's shoes with the present facility, to play a piece of music with the present facile execution. The great demand of the time is for efficiency. Among children at school and indeed among adults efficiency largely depends upon the degree in which actions have become habitual. Those who have to bring their will to bear on the business of the moment, unaided by habit, are not as efficient as those who have lived under that discipline which makes a great deal of action mechanical. The clerk to whom multiplication is not second nature,

the seamstress who must use thought and will in sewing a seam, cannot be so accurate, so swift, so efficient, as they to whom these matters are routine.

So far only the value of physical habits has been spoken of. But far more important are the habits of mind. To train the mind so as to find happiness only in doing right; to look at all courses of action in the light of their justice and righteousness so that there is no choice; to think carefully before acting outside of the habitual field of acting —here the greatest value of habit is manifested.

Habit in the Mental and the Moral Realm

The great value of habit in promoting industrial efficiency has been dwelt upon. But one should deal more particularly with the commercial value of moral habits. When an employer engages a boy he invariably makes inquiries as to his personal habits: honesty, truthfulness, drinking, gambling, smoking, etc. Employers know that bad habits not only enslave, but also so deteriorate the mental, moral and physical fibre that the person's industrial efficiency is gradually impaired and his entire collapse is only a matter of time.

Business men are to-day looking for promising young men, and they judge them by their habits. Firms which make a business of supplying young men for positions have correspondents in every community who give the rating of the young men's character based on their habits. Those who are not honest and diligent, who spend their spare time in frivolous pursuits, or have formed the habits of drinking and gambling, etc., are never recommended.

Business World on the Lookout for Young Men of Good Habits

Every good habit tells, every bad habit is a force working against a young man and woman. They only are equal to the great opportunities of life who have formed the habit of being faithful in small matters.

A reputation for moral habits is just so much capital. A boy can take such a reputation into shop, store or factory and obtain a position. A man can take it into the markets and buy goods with it; he can make friends,

customers, clients out of it; he can take it to a bank and borrow money on it. The banker, the jobber, the employer know that with no bad habits to act as a handicap, to eat into his substance and waste away his fibre, he will "make good."

A reputation for immoral habits is a tremendous handicap. Many a man's plans of worldly success have been blasted by it. Mr. Parnell, Sir Charles Dilke, many officials of big organizations in this country, have lost the public confidence on account of their bad habits. Many a youth complains that he is not promoted, ignorant that the cause lies in his reputation for being "fast."

Bad Habits a Handicap

It is not intellect that the world demands so much as character. Men of character exert an influence out of all proportion to their mental ability. Luther, William the Silent, Garibaldi, Mazzini, Gordon, Livingstone, Buxton, Washington, Franklin, Lincoln, Pasteur—their names are honored because of their character, not their brains; because of their honor, their integrity, their devotion to duty.

In all training in habit, the great thought is to strike while the iron is hot; that is, the child should be encouraged to begin to form habit while his interest is at its height. The purpose is to associate action with certain ideas in the forming of good habits, and to associate inaction with certain other ideas to avoid the forming of bad habit. It is the great task of parents and teachers to form volitional habits, to lead the child to couple action or inaction with ideas. In the measure in which the home and the school accomplish this task will the child, and later the adult, exercise the right choice.

Forming Volitional Habits

Many illustrations of the foregoing will occur to parents and teachers. Suppose a youth in the employment of a merchant is tempted to take home a bottle of ink. If he fixes his mind on the idea of thief and that thought has been coupled with inaction, the youth will make the right choice. If he does not make the right choice, giving

later the excuse, "I did not think," it means that his will has not been trained to fix attention on the right idea. If the youth, when tempted to drink, has been trained to fix his mind on the idea of "being a drunkard," and that idea has been coupled with inaction, he will not hesitate to refuse. So the imperative thing in every case is to strengthen and train the will, to give right ideas, and to couple those ideas with action.

In forming habit the psychological principle should be constantly used that the adoption of the external sign disposes the mind to the appropriate feeling. Regulation of action, which is directly under the control of the will, indirectly regulates feeling, which is not subject to the will. Induce the child to act courageously and he will come to feel courageous. Induce him to smile and he will come to feel cheerful. Lead him to help his neighbor out of a difficulty, to share his lunch with a poor boy, to help the lame boy up the steps, and he will come in time to feel neighborly. Get him to save and he will become economical. Do not insist on the feeling, but do insist on the action. Find out what virtue the child admires and induce him to act as if the virtue were his, and it will end by the cells of the brain so rearranging themselves that the virtue will eventually become his.

Action Influences Feeling

Professor James and Miss Martineau state so admirably the influence of the school atmosphere in forming habit that their remarks are quoted here with but little change: Just as the body is continually acquiring habits of action, so the mind of the child is acquiring habits of thought. It is a psychological truism that nothing exerts so great an influence on the psychical organs as the atmosphere breathed by the child. For this reason there must be absolute order and regularity in the school. Through the enforcement of strict order and prompt obedience the child's habits of action are fashioned. The internal correlative to this external action is the sense of duty and obligation. From doing a thing a certain way so often

The Child Mind Quick to Respond to Order

that it becomes a habit, the child comes to feel that he ought to do so, that not doing so is a sin or crime, an obscure feeling perhaps never formulated in words, but very real and compelling. The teacher's response to duty in this respect impresses the child long before he consciously reasons about it, and any deviation weakens the child's sense of obligation. Hence the teacher must be that which he wishes the child to be. He must himself never fail to do his duty, never fail in firmness, in truthfulness, in promptness and regularity. The performance of duty when disagreeable, such as breasting a blizzard or punishing in certain cases, heightens the effect on the child.

Sense of Duty and Obligation Implanted

There are other reasons for the necessity of order and regularity. In his feebleness the child needs the support of habit in what he has to do. Order and regularity save a world of conflict and uncertainty as to his daily business. If these handicaps are lacking, there will be room for something else which he would like to do better. Without order and regularity his faculties become confused and spasmodic in their working, whereas, with order and regularity, his faculties proceed with the steadiness and freshness which nothing but habit will secure. A law of procedure which leaves the child no room for choice, but sets his faculties free for the work in hand, saves him half the labor of it.

Child Needs Support of Good Habit

Stories, Proverbs, Quotations

Man is chained to his deed as a prisoner to his ball.
—*Tuscan Proverb.*

* * *

If you would make a thing a habit, do it.—*Epictetus.*

* * *

Life is too short to get over a bad habit.—*Sydney Smith.*

* * *

Habit is a cable; we weave a thread of it each day and it becomes so strong we cannot break it.—*Horace Mann.*

Man becomes a slave to his repeated acts; what he at first chooses at last compels.

* * *

Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap destiny.

—*Boardman.*

* * *

The chains of habit are in general too small to be felt until they are too strong to be broken.—*Samuel Johnson.*

* * *

Character cannot be formed without action.

—*Arlo Bates.*

* * *

In the field of destiny we reap as we have sown.

—*Whittier.*

* * *

Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap.—*Bible.*

* * *

Folly of child, vice of youth, crime of man.

* * *

Thoughts of to-day become dreams of to-night, actions of to-morrow, and character of the future.

* * *

Habit is ten times nature.—*Wellington.*

* * *

It is easier to prevent ill habits than to break them.

—*Motto on Plato's ring.*

* * *

He that sows thistles shall reap prickles.

* * *

Ill habits gather by unseen degrees;
As brooks make rivers, rivers run to seas.

—*Dryden.*

THE YOUNG LION

An East Indian once brought up a young lion and finding him weak and harmless did not attempt to control him. Every day the cub gained in strength and became more

unmanageable until at last, excited by rage, he fell upon his master and killed him.—*Eastern Fable.*

THE ARAB AND THE CAMEL

"It's so cold out here," said a Camel to an Arab sitting in his tent one cold night in the desert. "May I not put my head inside?" The Arab assented and the Camel put his head in. "Perhaps you will kindly allow me to put my neck in, for it is shivering with cold." "Certainly," said the Arab, and the animal advanced until his long neck was in the warm tent. "I'd be more comfortable if I could put my fore feet in," said the Camel, and the Arab moved to one side, for the tent was small. "I might just as well come in entirely," said the Camel, and he moved in. But the tent was too small for both, so the Arab had to go outside.—*Æsop.*

Insidious Power of Bad Habits

THE HABIT OF THE VETERAN

A practical joker, seeing a discharged veteran carrying home his dinner, suddenly called out "Attention!" whereupon the man instantly brought his hands down and lost his potatoes in the gutter.—*Huxley.*

THE SLAVES OF SCYTHIA

Scythian warriors, returning victorious from a campaign, found that their slaves had risen in their absence and had fortified themselves in a stronghold, from which it would have been very difficult to dislodge them. But the Scythians cracked their whips and at the accustomed sound the slaves lost their courage and submitted.

The Tyranny of Habit

ABDALLAH'S FOLLY

One day an evil spirit came to Abdallah in the form of a fly sipping syrup. Abdallah did not drive the insect away and soon to his surprise it increased to the size of a locust. Being further indulged, it went on growing and

became an enormous monster that devoured his substance and finally killed him, leaving in the garden where it slew him a footprint six cubits long.

A courageous "No" at first prevents a habit.

—*Eastern Story.*

THE THREE-STAR MEN

A Valuable List

It is related of a Denver banker, that when the panic of 1893 was on he fell back on a list he had made of the business men of his city. He had been making it very carefully for years. Lack of business enterprise he had indicated in this list by an asterisk. Poor judgment had as its symbol a question mark. Habits of gambling, drinking, fast living were marked by a cipher. But where a business man had, in the banker's judgment, shown habits of integrity, energy and perseverance, three stars came after his name. When he had gathered all the three-star names from his list, the banker visited the men thus marked. "How are you getting along?" he asked cordially. "If the other banks call in your loans, come to us and you can have all the money you need. We will gladly tide you over the hard times."

This done, he started out for the men marked by a cipher and called in all their loans. The result was that by this selection of clients he weathered the panic victoriously and has to-day one of the largest and most reliable banks in the West.

HOW TO OVERCOME A HABIT

Ingenious Proof of a Great Truth

"Habit is hard to overcome. If you take off the first letter it does not change 'a bit.' If you take off another, you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, 'it' is destroyed; all of which goes to show that if you want to get rid of habit you must throw it off altogether."

—*Prize essay written by a nine-year-old lad.*

A HERO BY FORCE OF HABIT

At the time of a terrible tunnel accident in New York a young theological student happened to be passing near the tunnel on his way to breakfast. At the sound of the collision he hurried instantly to the spot, the first man on the ground, and through that long morning of horror toiled unceasingly with the physicians, police and firemen. Twice he was overcome and carried out, but each time as soon as he recovered consciousness he went back to the work of rescue. In the splendid roll of heroes that the hours revealed, his name stood conspicuous.

The Training for Heroism

Questions:—Do you believe that he could have done this hard thing if he had not made a practice of doing hard things? Which do you choose when you have to make a choice between the hard and easy things in work, in study, in play? If one is not honest in little things, can he be honest in the moment of great temptation? What truth is there in the adage, "He who steals a pin will surely steal a greater thing"? If one shows cowardice in little things, will he be courageous in the moment of peril? If one is not faithful in his duties in obscurity, can he be faithful to duty in the great crises? What kind of a statue are you carving out of your block of marble?

CHAPTER XIV

HEROISM AND REVERENCE

The man that is not moved by what he reads,
That takes not fire at their heroic deeds,
Unworthy of the blessings of the brave,
Is base in mind and born to be a slave.

—*W. Cooper.*

IT IS natural for the child to worship and instinctively he lays hold on the most striking personality to admire and reverence. This individual then becomes the embodiment of his ideals and his model to imitate as far as possible.

Using the Instinct of Hero-worship

By making use of this idealizing, hero-worshiping faculty in the child, principles which in themselves are bare and fruitless can be made most appealing to him. Even the adult finds a strong incentive to action in the living power of example. It is very clear why God makes His revelation to humanity through persons. Browning puts the thought into his own style when he says, "Subsists no law of life outside of life."

Something Higher Than Material Success

But heroes must represent something higher than selfish aggrandizement and money success if they are to embody true social principles. Those presented to the mind of admiring childhood in the past generations were too often the "successful men" who started with nothing and accumulated millions in a few years. They were the embodiment of an ideal of mere material success, a success measured in dollars, an ideal wholly anti-social. The result is seen in much of the gross materialism of the present, a world gone money-mad. But the turning-point has been passed, and the heroes now made use of in directing the child's hero-worship represent private, civic and

social beneficence. By the power of their personality they will do much to draw out and develop like qualities in children.

"I was common clay," says an Eastern proverb, "until some roses were planted in me." Sympathy with heroic action helps to create heroism. The noblest ideas must be presented through heroic personalities while the children's natures are plastic and impressionable. There must be created in their memories a Hall of Heroes, where they may gain inspiration to do their part heroically. In olden times the young Swedes, it is said, were taken, as a first step in their training for their country's service, through a Hall of Heroes, about whose walls were paintings and statues of Swedish heroes who had served their country valiantly. Each youth, as he was told of their glorious deeds, was filled with great purposes and ideals, and inspired so to live that his life might command him a place among that splendid company. Our States and cities have no such Halls of Heroes, but we can build in the children's hearts and memories halls of national heroes whose example shall be contagious, shall compel imitation, shall stimulate, refresh and invigorate.

Building Halls of Heroes

Civic heroism is the steady moral courage that weighs all things and then deliberately determines the sacrifice of self for the common good. It is the deliberate choice, it may be, of a life of steady and arduous struggle with the forces of evil, entailing often the loss of friends, of reputation, of position, of livelihood. Do not be afraid to paint in true colors the struggle, the pain, the defeat often entailed by civic heroism. Deep in the heart of every child is the fascination for danger, suffering and death. It is this which delights him in tales of adventure, in the horrors of war, in the tragedies of history. Tragedy only allures, never repels the child. Civic affairs seem dull and commonplace to the child, because he does not realize the dangers, the temptations, the sacrifices, the constant struggle of those who are working for civic better-

Children Appreciative of Perils and Struggle

ment. Boys might enjoy writing compositions as much as they now detest it if, instead of literary men as subjects, they were given the lives of such men as David, Savonarola, William the Silent, Buxton, Socrates, Admiral Farragut, Garibaldi, Mazzini, Gambetta, Bruce, Wallace, Miltiades, Washington, Lincoln, Lee, Damien, Pasteur, Seddon, Chinese Gordon—men virile, magnetic, radiating force and energy; men who found their highest happiness in self-sacrifice for the welfare of the many. Books and periodicals and the "Lives of Plutarch" supply plenty of material for biographical sketches, the power of which will be greatly enhanced if written in the first person, if the boy imagines himself to be the man of whom he writes. The heroic deeds of these men will fire the souls of American children with enthusiasm like that of the young Greek who said, "The trophies of Miltiades will not let me sleep."

Biographical Sketches of Heroes

Social heroism is the heroism of common life in the daily conduct of business, of trade, of profession; the subordination of private interest, of personal safety, for the welfare of others, on the part of physicians and nurses, scientists, discoverers, inventors, liberators, policemen, firemen, sailors, etc. This heroism of common life should be constantly held up for admiration.

Importance of Social Heroism

THE HEROISM OF PHYSICIANS

Dr. Reed's Medical Commission was appointed to investigate the causes of yellow fever. To determine whether the agent of transmission was the mosquito or not, Dr. Carroll of the Commission put his hand in a jar in which were confined mosquitoes that had bitten yellow fever patients, and allowed them to bite him. He took the disease and for days lay between life and death. He never fully recovered his health and finally died from the results. Later, to eliminate any shadow of doubt that the mosquito is the agent of infection, two young men of the Commission volunteered for the same test. No

military act of heroism surpasses these, when the terrible and fatal nature of the disease is remembered, and the conviction of these doctors that the mosquito transmits the infection. But their heroism was almost equaled later when three young men of the Commission, non-immunes, slept for twenty days in bedding taken from the beds of yellow fever patients in hot, moist, unventilated, foul-smelling rooms, from which the mosquito was carefully excluded, to prove that infection is not carried by clothing. This was practical heroism of a superb sort.

Proving the Cause of Yellow Fever

Through the heroism of these men, especially Reed, Carroll and Lazear, the real nature of the disease was demonstrated and Havana and New Orleans relieved from the terrible scourge that annually destroyed thousands of lives and entailed heavy financial loss. Such acts of heroism and social beneficence are frequent in the lives of physicians, who in plague and pestilence run terrible risks in the performance of their duties.

THE HEROISM OF TELEGRAPH OPERATORS

When Tallulah, Louisiana, was in the grip of yellow fever, D. J. Lindsay, a Western Union operator, stuck to his post to keep the line of communication open with the world. When the pestilence was nearly conquered and outer communication no longer so necessary, he telegraphed, "I've got it; good-by," and died, a soldier of humanity. Many such acts of heroism on the part of telegraphers during the San Francisco disaster are recorded.

He Stuck to His Post

THE HEROISM OF SCIENTISTS

With the help of others as brave, Pasteur lassoed a mad dog and dragged it foaming at the mouth from its cage, forcing it down to a table. Then the assistants held the struggling, ferocious animal with their powerful hands, while Pasteur drew into a glass tube held between his lips a few drops of the deadly saliva. Through the

Investigation of Rabies

study and investigation of that saliva the real nature of rabies was demonstrated and a remedy found. (See story of Pasteur studying cholera, Vol. II, page 220.)

HEROISM IN THE CLASS ROOM

A student one day in the technical department of mechanics was, with the other students, carrying molten metal for moulds in the foundry, when some of the metal, red-hot, fell upon his garments, which immediately blazed up around him. But his hands did not unloose on the handle of the ladle. To let go of this meant danger, perhaps death, to the other students. He held on, saying bravely to the lads near by, "Shovel sand on me," while at the same time he walked on to the mould and emptied the hot iron. There was no faltering or flinching; only a simple, cool, direct, determined purpose with the physical nerve, self-forgetfulness and self-abnegation that make a hero.

Courage and Self-forgetfulness

HEROISM IN THE FOUNDRY

Two workmen named Phelps and Stansbury were cleaning a boiler in Indianapolis when another employee came along and turned the steam into the boiler. The only exit was by ladder out of a manhole at the top of the boiler. Both men jumped for the ladder.

Phelps reached it first, went up a rung or two and then stepped back, saying to Stansbury, "You go first, Jim, you are married." Stansbury went first and escaped with a few burns. Phelps meanwhile was being boiled alive. He managed to crawl out, lived for two hours in terrible agony, but never murmured at his fate, saying before he died, "It was Jim's right to go first."

A Beautiful Deed

FIRE HEROES

A serious fire once broke out in a Broadway office building at midday. The building was occupied by a well-known typewriter company, and in the cellar and sub-cellar,

where the fire broke out, there were stored quantities of rubber, carbon paper, and other materials, whose combustion produced a dense volume of suffocating smoke and noxious gases. The upper floors were filled with employees, many of whom were young women. The fire threatened to be so serious a one that several fire companies were called to the scene. In order to get at the sources of the blaze, the firemen had to descend into the sub-cellar with their hose. The men, without hesitation, plunged into the smoke-filled abyss, and worked until overcome, when they were pulled out by comrades who took their places. In this manner from thirty to forty firemen, one after another, succumbed to the poisonous fumes, and were brought out unconscious, to be revived by surgeons of nine ambulances which had been summoned to the scene. A temporary emergency hospital was hastily arranged in a nearby store, in which many of the young women employed in the burning building acted as nurses. Several of the firemen who were dragged out unconscious from the blazing building, plunged in again when they had been revived by the physicians in charge. The captain of one engine company was overcome three times by the smoke and flames, each time returning to the charge. It is believed that no lives were lost, but there were many hairbreadth escapes, and undoubtedly not a few of the men will suffer for some time to come from the physical consequences of this courageous fire-fighting.

Braving Smoke and Noxious Gases Not Once But Often

Here is a story of another New York fire hero: A Forty-seventh Street apartment house was burning. On the roof, screaming in terror, was Kate Flannigan, a servant, swaying over the cornice, on the point of throwing herself down. Out of a top-floor window crept a young fireman, and stood on the fire escape for an instant, gasping for air. Then he reached in and dragged out an unconscious woman and lowered her to others, and was just starting down himself, when yells from the street

A Thrilling Rescue

made him look up, and he saw Kate Flannigan. She was ten feet above him, and he had no means of reaching her. The crowd watched anxiously, and saw the young fireman lean back over the fire escape, motion and shout something to the woman. Then very cautiously she let herself down over the cornice edge, hung by her hands for a second, and dropped into the fireman's arms. It isn't every big, strong man who can catch a sizable woman in a fall like that and hold her, but this stripling did it, because he had the nerve and knew how. And that made another life saved.

Kate Flannigan Drops to Safety

MINING HEROES

In the great mining disaster at Courrieres in France about twelve hundred men were entombed in the mines by a terrible explosion. The French sent across the border into Germany for some special apparatus which had been perfected by German science for rescue work of this kind. Not only was the apparatus furnished, but twenty-one German miners, experts in the use of the appliance, volunteered to serve both as rescuers and as instructors in the management of the apparatus. They descended into the pit of death to face dangers more terrible than those of war—to crawl in pitch darkness through narrow subterranean galleries filled with smoke and noxious vapors, with constant danger of having retreat cut off by falling stone or fire. These terrifying dangers the Germans deliberately faced at their own volition, to bring out such dead bodies as they could find and with the hope of rescuing a few of the living.

For the Brotherhood

HEROISM IN THE ENGINE ROOM

William Carney, an engineer of the Richmond Rolling Mills in Richmond, Indiana, met his death by falling against a large gear wheel which tore off one of his legs. He was alone in the engine room and he knew that no

one would come into it for hours. Realizing that disaster would result if the fire under the boiler were left burning he dragged his mutilated body fifty feet to the boiler where he turned off the natural gas which was used as fuel and then lapsed into unconsciousness. When the machinery stopped for want of steam and the employees rushed to the engine room, they found the brave engineer dying.

Faithful to the End

MARCUS CURTIUS

In 361 B. C. a great chasm opened in the middle of the Forum at Rome. All efforts to fill the yawning gulf failed and the authorities sought the soothsayers to find out what to do. These said that only when the chasm held Rome's most valued possession would it close and Rome be safe. A youth, M. Curtius, demanded of the soothsayers if Rome valued anything higher than arms and courage. Then mounting his horse, amid the silence of the Roman multitude, he spurred him over the brink of the precipice, with face calm and serene as if on a morning canter. Immediately the chasm closed and the youth, who had given his life for Rome, passed into the annals of its history as a true patriot.

A Stirring Roman Legend

NATHAN HALE

When the British raided Long Island it was absolutely necessary that Washington obtain accurate information of their numbers and their plans. At a meeting of officers he outlined his desire to send some trustworthy man into the enemy's lines to find out the facts. It would be necessary to go in disguise. The officers listened in silence. That meant that if the enterprise failed and the man were captured he would be executed as a spy, and the term "spy" is one of shame and dishonor. No one volunteered to risk a death of disgrace. Then Nathan Hale, who had recently risen from a sick bed, spoke up, "I will undertake it, sir." His fellow officers, admiring, yet

Washington Needs a Spy

dreading, endeavored to dissuade him. "I owe my country the accomplishment of an object so important, and I know of no mode of obtaining the information except by getting into the enemy's camp in disguise. I am fully aware of the consequences if I fail. I wish to be useful, and every kind of service for the public good becomes honorable by being necessary."

Nathan Hale Answers the Call

That night, dressed as a school teacher seeking employment, he left the camp at Harlem Heights. He succeeded easily in entering the British lines, where he made drawings of the fortifications on thin paper, which he concealed between the layers of the soles of his shoes. He also secured the plans of the campaign, which he wrote out in Latin and concealed the same way. Having all the information desired, Hale went back to Norwalk, where his servant was to have a boat waiting for him. While eating his breakfast at a wayside inn, serene in the thought that all danger was past, a man entered, looked steadily at him and then left the room. Hale, suspecting no danger, finished his meal and then hurried to the beach. A boat was approaching in which he expected to find his servant. Instead, as it came nearer, he recognized English marines, and turned to fly,—but too late. He was seized and taken aboard. He was searched before General Howe, and the papers found. He was convicted as a spy and was immediately sentenced to be hanged the next morning.

His Dying Speech

Hale asked to be allowed to write to his mother and his promised wife. Permission was given, but the provost marshal, Cunningham, a very brutal man, tore the letter up before his eyes.

Sabbath morning, Sept. 22, 1776, Hale was hanged as a spy. Cunningham, brutally jesting at the last moment, said mockingly, "Make your dying speech." Hale had been praying. He lifted his eyes upward and said in a clear voice, "I regret that I have but one life to lose for my country." Sobs broke from those who heard him,

and in a rage Cunningham called out, "Swing the rebel off." The order was obeyed and Hale died, a hero and a patriot.

HEROISM OF A MANUFACTURER

Mr. M. was a manufacturer in a town of the Middle West, having in his employ about five hundred men. During the industrial depression in the early nineties the market for his products fell off until his profits entirely disappeared, and the business could be continued only at a heavy loss. He had always paid fair wages and his men were happy and contented. He had amassed considerable wealth. In this distress two alternatives presented themselves. He could shut down and thus lose only the interest on the money invested in the plant, or he could continue running the business, drawing upon his private fortune to meet the losses. If the plant closed down, all these five hundred men would suffer, they and their families. Mr. M. did not hesitate. Just as the captain of a ship is bound to be the last man to leave his vessel in case of wreck, and to share his last crust with the sailors in case of famine, so the manufacturer, Mr. M. believed, in any commercial crisis is bound to take the suffering of it with his men and even to take more of it for himself than he allows his men to feel. He called the men together, who came trembling, knowing as they did the general situation. He explained the circumstances, showed the books and told them what he proposed to do. They on their part, in their gratitude, for they had feared either the closing of the plant or the dismissal of many, insisted on a reduction of their wages. The plant continued running, but at the close of the depression Mr. M. was again practically a poor man.

A Practical Believer in the Golden Rule

He Shares Their Misfortunes

HEROISM OF A CAPTAIN

One morning in January when the ice in the Hudson River ran unusually heavy, a Hoboken ferry-boat slowly

crushed her way through the floes until the thickness of the pack choked her paddles in mid-river. The weather had been bitterly cold for weeks and the keen northwest wind had blown the great fields of floating ice into a hard pack along the New York shores. It was the early morning trip, and the decks were crowded with laboring men and the driveways were choked with teams; the women and children standing inside the cabin were a solid mass to the swinging doors. While the boat was gathering strength for a further effort, an ocean tug sheered to avoid her, veered a point and crashed into her side, cutting her below the waterline in a great V-shaped gash. The next instant a shriek went up from a hundred throats. Women with blanched faces caught terror-stricken children in their arms, while men, crazed with fear, scaled the rails and upper decks to escape the plunging of the overthrown horses. The disabled boat careened from the shock and fell over on her beam, helpless. Into the V-shaped gash the water poured in a torrent. It seemed only a question of minutes before she would plunge headlong below the ice.

The Collision

Within two hundred yards of both boats, and free of the heaviest ice, steamed the wrecking tug *Reliance* of the Off Shore Wrecking Co., making her way cautiously up the New Jersey shore to coal at Weehawken. On her deck forward, sighting the heavy cakes, and calling out cautionary orders to the mate in the pilot house, stood Captain Joe. When the ocean tug reversed her engines after the collision and backed clear of the shattered wheel house of the ferry-boat, Captain Joe sprang forward, stooped down, ran his eye along the waterline, noticed in a flash every shattered plank of the injured boat, climbed into the pilot house of his own boat, spun the wheel hard down and, before the astonished pilot could catch his breath, ran the nose of the *Reliance* along the rail of the ferry-boat, and in the twinkling of an eye dropped upon the latter's deck like a cat.

The Tug Reliance Appears

If he had fallen from a passing cloud the effect could not have been more startling. Men crowded around him and caught his hands. Women sank on their knees and hugged their children, and a sudden peace and stillness possessed every soul on board. Tearing a life preserver from the man nearest him and throwing it overboard, he backed the coward ahead of him through the swaying mob, ordering the people to stand clear and forcing the whole mass to the starboard side. The weight thus shifted gradually righted the stricken boat until she regained a nearly even keel.

Captain Joe Takes Charge

With a threat to throw overboard any man who stirred he dropped into the engine room, met the engineer half way up the ladder and compelled him to return. Then he dragged the mattresses from the crew's bunks, stripped off blankets, seized racks of clothes, overalls, cotton waste and pieces of carpet, and crammed them all into the great gash left by the tug's cutwater until the space of each broken plank was filled except one. Through and over this space the water still climbed, deluging the floors and washing down between the gratings into the hold below.

"Another mattress—quick! All gone? A blanket, then—carpet—anything! Five minutes more and she will right herself! Quick, for God's sake!"

It was useless. Everything, even the old carpets, had been used.

"Your coats, then. Think of the babies, men. Do you hear them?"

The Men Give Their Coats

Coats and vests were off in an instant, the engineer on his knees bracing the shattered planks, Captain Joe forcing the garments into the splintered opening.

Even these were not enough. The waters continued to rush in.

Captain Joe stood for a moment as if undecided, ran his eye searchingly over the engine room, saw that for his needs it was empty, then deliberately tore down the top wall of calking he had so carefully built up, and before

the engineer could protest had forced his own body into the gap, with his arm outside level with the drifting ice.

An hour later the disabled ferry-boat with every soul on board was towed into the Hoboken slip.

But Captain Joe Gives His Body

When they lifted him from the wreck he was unconscious and barely alive. The water had frozen his blood, and the floating ice had torn the flesh from his protruding arm from shoulder to wrist. When the color began to creep back to his cheeks he opened his eyes and said to the doctor who was winding the bandages:

"Was any of them babies hurt?"

A month passed before he regained his strength and another before the arm had healed so that he could get his coat on. Then he went back to work on the *Reliance*.

HEROISM IN A TUNNEL

Jacob Flyter was directing the work of four Italian laborers at the end of a tunnel fifty-one feet below the surface of the Milwaukee River at Milwaukee. The five men were working in a compressed air chamber, beyond a steel bulkhead, and were driving the tunnel through the hard pan beneath the river bottom. The sullen wall of mud ahead of them was held in restraint only by the force of the compressed air about them. A slight drop in the pressure of the air would bring down upon them a rush of water from which they might escape by instant flight, but in which more likely—the chances were one hundred to one—they would be overwhelmed in a slimy death by suffocation.

The Foreman Is Face to Face With Death

As the men worked, suddenly such a death seemed to threaten them. A jet of water from the mud ahead sputtered and swished about them, rising quickly to their ankles. Panic seized the laborers and they ran for their lives. Hurling themselves at the door of the chamber, they dashed it open and rushed for the shaft. In their blind brute fear, they thought only of escape.

All escaped but Flyter. Before he realized the situa-

tion, his men had gone and slammed the door behind them. The waters kept on rising and the walls of black mud began to belch forward toward him.

He tugged at the door. It was too late. The pressure of air that had been designed to protect him now held the door securely, and he was locked in with death. From the wall of hard pan now spurted five jets of water that swirled about his ankles, climbed to his knees, passed his thighs and waist.

He beat at the door and strained to open it. It was useless. He was imprisoned alone and facing a hideous certainty—that these waters around him would continue to rise, inch by inch, to his chest, his neck, his lips, his nostrils. He screamed in agony at the horror of it.

Agony of the Trapped Man

When the laborers came scrambling out of the shaft without their foreman, the engineers in charge guessed instantly what had happened. They ran the elevator down the shaft and verified the conditions they had suspected. They came back, declaring the foreman as good as dead. No human power could overcome the force of the water pressure against the door. It was only a question of a very short time till the foreman must drown. The tunnel was rapidly filling with water, and even if rescuers should achieve the impossible they would themselves be overwhelmed with the rush of water that would follow the opening of the door of the compressed air chamber.

Then Harris G. Giddings, Lawrence A. Hanlon, and Peter Lancaster appeared. They were firemen, off duty, and each had a family. They insisted on being allowed to go down to try to save Flyter. The engineers explained the hopelessness of the effort and the folly of risking their lives. But they persisted, and taking a heavy beam went down the shaft. At the bottom they found the water already knee-deep. Wading back through the dripping tunnel, stooping to avoid the live electric wires overhead that supplied their only light, they heard the scream of the imprisoned foreman and the ineffectual

Three Heroes to the Rescue

beating of his fists against the door. Reaching the bulkhead, they peered through the bull's-eye in the door and saw his face contorted with terror.

The Work of Rescue Is Very Difficult

They made signs that they were trying to help him and backed away with their beam swung as a battering-ram. Time and again they rushed it against the bulkhead. Each time it struck without causing more than a tremor of the steel plate. Momentarily the water rose inch by inch above their knees.

In a pause for breath they noted that the cries within the chamber had ceased. They looked through the bull's-eye and saw that the water had risen so high that the foreman's lips were covered. He was holding his head back and breathing through his nostrils in a last effort to preserve himself from drowning. The men worked desperately. The waters around them rose breast-high, as the waters from inside the chamber suddenly broke and poured through the bull's-eye of the bulkhead. This flow outward made the water inside subside to the level of the bull's-eye.

He Refuses the Flask of Whisky

The men paused for a moment to pass Flyter a flask of whisky. Though his teeth chattered with the chill taken from standing in the cold water, he steadfastly refused to touch it. The men returned to their swinging beam. It was futile work. The only response was the thud of the blows and the moaning of the man behind the steel plate.

In the fever of the work an inspiration came to one of the men. They would get a jackscrew and with it held against the beam they could exert a slow pressure of tons against the door. There might still be time to do it, though the rising flood around them warned them to make haste.

But before they started for the screw, they agreed to try the door once more. With a shout they hurled against it. It quivered, it groaned, and at last it yielded. As it swayed back, the waters rushed against them with a

threatening roar. They plunged into the chamber, caught the body of the fainting foreman and ran with it to the foot of the shaft. The elevator was waiting. They were safe.

At the hospital the foreman proved himself of the same stuff as his rescuers. He was shaking from chill and nervous exhaustion. The doctors offered him whisky. He refused, as he had done in the tunnel. They told him that it was a matter of life and death that he drink it. Still refusing it, he lapsed into unconsciousness. Days later, when he was on the road to recovery, the nurse asked him why he had chosen what he believed was death rather than drink the whisky. He replied simply that he had promised his mother just before she died to leave it alone and he would not go back on his word.

The Foreman Is Saved

THE HEROISM OF JOE GILLIGAN

Joe Gilligan, a boy of eighteen years, with a stump for a right arm, a stump for a leg, and several fingers missing from his left hand, happened to be close by a pond near Morris Plains, New Jersey, when two boys who were at play in a boat upset. One boy who could not swim promptly caught the other by the neck and both were being drowned. Gilligan had taken off his wooden leg and was sitting on the bank when he heard their cries. He immediately jumped into the water, swam to the spot where they had disappeared, and when they came up managed to seize both of them with his one hand, and swam ashore with his stump of a right arm.

A One-armed, One-legged Hero

THE HEROISM OF A STEWARDESS

One of the twenty-four tablets erected by the famous artist, G. F. Watts, in Postman's Park, London, to commemorate deeds of heroism, tells the tale of the brave stewardess of the steamship *Stella*. This boat went on the Casquet rocks March 30, 1899, during a dense fog off

the coast of Jersey. Mrs. Rogers, the stewardess, collected all the women from their cabins on one side of the ship and, after placing life-belts on as many as were without them, assisted them into the small boats. Turning around, she noticed a woman who was still without a belt, whereupon she insisted upon placing her own belt on her and led her to the already overcrowded lifeboat. The sailors called out, "Jump in, Mrs. Rogers," but she answered, "No, if I get in the boat will sink. Good-by, good-by." The boat was shoved off without her, and in a few moments the *Stella* sank beneath her feet. Lifting up her hands, Mrs. Rogers cried, "Lord, have me," and disappeared beneath the waves.

He That Loseth His Life Shall Save It

MANUELA FLORES GOMEZ

In the town of Linares, in eastern Mexico, the mayor and other officials sickened of the yellow fever which was decimating the district. Manuela, the young daughter of the mayor, had been acting as his secretary. She was only eighteen, young and pretty and full of the joy of life. When her father was stricken she assumed full control of civic affairs, with only one official to assist her and he a raw recruit. Working unflinchingly and going constantly and voluntarily in the discharge of duty into infected places and among the sick, she won the confidence and admiration of all. The governor of the province invested her officially with power as acting mayor, and she continued as her father's substitute during the whole dreadful time. The Mexican Congress voted a special medal of honor to this heroine, who did not expect recognition but had only tried to do her duty.

A Brave and Faithful Girl

THE LAWYER'S HEROISM

Mr. L. was a young man who had chosen the profession of the law as a means of making money. Well versed in the technicalities of the law, he took any case that came to hand, regardless of its justice, and labored with

THE STELLA

all his powers for his clients' interests. He speedily acquired a reputation, and was on his way to acquire fortune and power, when he chanced to accept an invitation to speak on a Memorial Day celebration in an adjacent town. The chairman, an old soldier, made an opening speech. That speech, simple as it was, opened to the young lawyer, bored and impatiently awaiting his turn, a new train of thought. As the speaker droned on, he began to realize that these men sitting before him had fought, not for glory, not from love of conquest, but in devotion to an ideal, an ideal of unity and liberty and brotherhood. They saw wrongs to be righted and did not stand faltering. They did not hesitate or equivocate; they went forth and righted them. They saw clearly the injustice and denial of equality in the land; they saw special privilege, democracy's old foe, in one of the many hideous shapes it had assumed, and they rushed at it to strike it down.

A New Train of Thought

But the young man saw that their war was not the whole war; it was but a phase of that long war that goes on from age to age, the long war humanity is waging for its own protection and its own preservation. The war was not yet over; in other forms, in other phases, it must still be waged, that aeons hence humanity in all its glory might ultimately realize itself. It would not pay to be on the wrong side in this perpetual warfare.

The question came home to him: Could he break his dependence on the strong and powerful and come out boldly on the side of the weak and helpless? Could he, counting the cost, pay the debt the strong owe the weak? It would mean unpopularity, it would mean the abuse and vilification of foes, the misunderstanding of friends. It would mean the sacrifice of his practice, perhaps the fading of his dream of wealth and position, the loss of his ease and comfort—could he do it? Could he dare as these men in their day and in other circumstances had dared?

Could He Make the Sacrifice?

Social heroism, then, is that which comes with "the day's work." It is the fulfilment of the obligation to society, imposed by the occupation one voluntarily chooses to follow, and the fulfilment of that other obligation of asserting and justifying the worth of humanity. It does not so much matter whether the captain of a shipwrecked vessel survive or perish, but it does matter vitally that he strive to save those entrusted to his care.

Social Heroism Is Fulfilment of Duty to Society

But there is another heroism, the heroism of private, everyday life—the heroism which seldom comes to light because buried in the privacy of the home: that of the son who rejects an opportunity to make a career in order to care for an aged mother; of the daughter who remains unmarried to care for an invalid father; of the sister who toils and saves that her brother may acquire an education; of the parents who struggle and deny themselves in order that their children may have the chance denied the parents in youth; of the widow who toils long and patiently to rear her family of young children. This heroism of the daily life is that which France especially honors. One of her wealthy citizens, Montyon, left a large bequest to be used to reward domestic heroism. In the light of the growing sense of irresponsibility in the home, America seems to need special instruction in this field; but what it should be in each locality beyond that afforded by the general course in social ethics, must, owing to its delicacy, be left to the discretion of parents and teachers.

Heroism of the Home

The best thing any hero does for the world is simply being a hero; the deed we applaud, however great, is worth less than the personality which made it possible. Heroic deeds come in a flash, but the gathering of hero material is a long, slow process. The hour does not make the man, it only reveals him, and many a one who is impatient of commonplace duties and is secretly longing for some opportunity that will enable him to flash his light upon the world, has neglected the all-important matter of storing up anything with which to illuminate.

Heroes are not made in a moment, however it may seem. Courage, self-sacrifice, lofty purposes, strength of will, and power of endurance, are a growth, a slow growth of years, and whoever cultivates them becomes a heroic character, noble and worth while, quite independent of any chance to manifest the fact abroad. The heroic soul will do the heroic deed when need arises, whether the whole world or only the eye of God is watching.

Gathering Hero Material a Long, Slow Process

Decoration Day affords an excellent opportunity to honor heroism, civic, social and private, and to inculcate reverence for it. On the coast of Cornwall many years ago an Italian captain gave his life in the effort to save his crew. Every year since the villagers have placed upon his grave a wreath of evergreen. We in America honor our dead soldiers, and we place flowers on the graves of those dear to us. But the lesson of the day could be made more real and vital if we would imitate the action of the Cornish villagers and place wreaths of evergreen upon the graves of those who have served the community or their kind in any way—the boy who lost his life trying to save a comrade from drowning, the physician who risked his life over and over again for his patients, the judge who stood for justice and honesty, the inventor who made life easier, the writer who made it nobler, the workman who risked his life to rescue his fellows, the "born nurse" who was a Good Samaritan to the community, the manufacturer who strove in every way to be just to his employees, the teacher and preacher who taught the people their ideals of justice and service. In this way may Memorial Day be broadened and become a strong moral force in the training of American youth.

Memorial Day for All Heroes

How shall we honor them, our Deathless Dead?
How keep their mighty memories alive?
In him who feels their passion they survive!
Flatter their souls with deed and all is said!

In the heroic soul their souls create
Is raised remembrance past the reach of fate.
The will to serve and bear,
The will to love and dare,
And take for God unprofitable risk—
These things will build our dead unwasting obelisk.
—*Edwin Markham.*

Lack of Reverence in the Youth of America

Awe, reverence, veneration are strikingly conspicuous in American life by their absence. Of the causes for this state of affairs there is no need to speak. Yet there is nothing more true than that in each person there is the power, greater or less, of veneration. This power can be developed in the child by showing him what there is in the universe and in humanity superior to him, and by revealing to him the grandeur and sublimity of God's processes, all of which will make him humble through the realization of his own weakness and ignorance.

Example of Parent and Teacher

The main factor in the teaching of reverence is the example of the parent and teacher whom the children unconsciously imitate. From infancy up the child should be taught to pay almost exaggerated respect to every kind of superiority—to old age, to scholarship, to skill, to goodness, to the strength of righteousness, to leaders in reform, etc., etc. Respect should be shown for manhood itself. Phillips Brooks' saying, "No man so poor, so ignorant, so outcast, that I do not stand in reverence before him," should be not only frequently quoted but constantly acted upon. Lyman Abbott explains why this reverence is due: "All men are God's sons in process of consummation." The soul of even a drunkard is a battle-ground where the higher and lower forces are locked in conflict.

The child's reverence for himself must be cultivated. This can be done by tales of great intellectual achievements wrought by such men as Newton, Kepler, Bismarck, Cavour, Plutarch and Shakespeare. These powers

he shares. Stories of the noble and heroic actions of his fellow men will lead him to value his own capacity for lofty and unselfish action. To the degree in which he appreciates and sympathizes with great mental and moral accomplishments will he reverence his own powers.

Reverence for Self

Reverence for God can be inspired, not only in the preceding ways, which lead to veneration for Him as Creator of these wondrous powers of man, but it may be developed more directly by leading the children to the heights and depths that create awe—showing the wonders of nature, the immensity and sublimity of the heavens. They should be led into the fairy-land of science through the microscope and introduced to the mystery of lower life—the wonderful instincts of ants, bees, beavers, wasps, and other creatures, who live in our world, and yet in a world of their own—a world, perhaps, of emotions and pleasures and glimmerings of intelligence. Every wonder that can be explained should be explained. The children's reverence should be increased by the wonder of the process. The mysterious arrangement by which the white corpuscles of the blood fight the bacteria of disease, if the process be presented reverently, only increases the child's awe of the Creator; as does the spectacle, in the purifying of water in filtration plants, of the eating of the bacteria of disease by good bacteria. The great beneficence of the plan, as well as the gift to man of the powers to discover and utilize these benign processes, inspire both awe and reverence. Thus the reverence that is born of superstition and ignorance may be supplanted by the loving reverence that springs from knowledge.

Reverence for God Inspired by the Marvels of His Creation

Realization of the beauty of the world leads to reverence for its Creator. The budding shrubs in the spring, the radiant trees in the autumn, the carols of birds, the beauty of the clouds, of the heavens at night, of the stars in their opal setting at sunset, the glorious tingling freshness of the early dawn, the loveliness of the flowers, the majesty of the woods—all these should witness to the

child, that every day is holy-day, that God is constantly present, manifesting Himself to all who will see. Parents and teachers cannot call attention too frequently to the wonders of creation. The question cannot be too frequently asked, "What have you seen beautiful to-day?" for, aside from inspiring the feeling of reverence, this training of the child's mind to behold the beauty of nature about him is most important in other ways in the forming of character.

Appreciation of the Beauties of Nature

The soul is many-sided. It must be symmetrically developed on all its sides, else there is atrophy of some of the powers. Darwin was, in his youth, a lover of poetry, but in his single devotion to the cause of science, he neglected this side of his nature, and when later he had leisure and wished to read poetry he could not, for the faculty of appreciation had died from disuse. "The vision to behold the beauties about us, the ear to catch the world's great harmonies, the warm response to that which is noble and great, may die of disuse, and life—the breath of God which makes man a living soul—dwindle into mere existence." Pushing, hustling to the goal of so-called success, with the atrophy of all the higher powers, not only causes one to miss all the beauty along the way, but defeats its own object in that he becomes unable to enjoy even success if finally reached.

"America Is God's School-room"

Reverence for democracy and America should be roused by teaching children to view the subject as does Lyman Abbott, who says "America is God's school-room," in which He is training His children for what Mulford calls the Republic of God. The ages are a record of the struggle of man to develop in the image of his Maker. America is the organization of opportunity for this realization of man's personality, for the coming of His kingdom on earth, for the substitution of co-operation for competition, of brotherhood for mutual hostility, of the motto, "each for all and all for each," instead of "each for himself."

Above all, reverence should be created through familiarity with a high and noble order of ideas, especially moral ideas. Whatever can be told of heroic conduct, of lofty character, of grave crisis nobly met—whatever can be implanted of lofty ideals, will be so much material to nurture reverence. To the degree in which the mind is possessed by the godlike will there be the emotion of reverence. History, literature and science all supply material for the cultivation of reverence.

Familiarity With Noble Moral Ideas

Quotations

Whoever, with an earnest soul
Strives for some end from this low world afar,
Still upward travels though he miss the goal,
And strays—but towards a star.

—*Bulwer.*

* * *

All may be heroes:—
"The man who rules his spirit," saith the Voice
Which cannot err,—"is greater than the man
Who takes a city."

—*Mrs. Hale.*

CHAPTER XV

THE CHILD

Children have more need of models than critics.—*Joubert.*

The clew of our destiny, wander where we will, lies at the cradle's foot.—*Richter.*

LOVE, which has been called the greatest thing in the world, surrounds and envelops the child in infancy and is generally the last manifestation toward those leaving this life. It is by many considered the creative principle of the universe.

Love Is Supreme

The child does not have to be taught to love, as it is instinctive. At first it may be only a more or less selfish attachment for those who are necessary to his comfort and well-being. But as he grows older he can appreciate that by giving love he is only paying his just dues for the care and tenderness lavished on him. It is then that he needs to be shown that even if he does not always feel the emotion of love and cannot will to feel it, still he has full control of the manifestations of love.

DUTIES IN THE HOME

Manifesting Love for Parents

There is no emotion that does not find vent in action. If one loves his parents, his actions toward them will be the manifestations of that love. Real love manifests itself in putting their interests first, in seeking their pleasures and comforts before one's own, in making them partake, as far as difference of age will permit, in one's own pleasures, in lifting all the burdens one can from the shoulders that are bowed with work and care, in treating them with even more courtesy than is accorded to strangers, in being interested in what concerns them.

The love and respect manifested to parents are due for more than one reason. They represent God, the All-Father; they are His vicars on earth. The respect due to Him must also be paid to His representatives.

Besides, respect is due to parents' knowledge and wisdom gained by experience. They may have neither book nor school knowledge, but they have that which is greater than mere information,—wisdom, whose price is above rubies. Although they may not know the latest discovery in science, or how to work an example according to the method employed by the teacher, no disrespect should be shown them, because head knowledge is of little account by the side of heart knowledge, or the culture gained from contact and struggle with life.

Wisdom Higher Than Mere Information

Respect is due to parents because they are playing their part in the game of life strongly, steadfastly, heroically, because they are men and women. Even where they are not playing their part nobly, respect is due to their office, parenthood. Bismarck, the great German statesman, who welded the separate German states into one forceful empire, paid great respect to the office of Emperor. He was a much greater man than William I. He knew it, yet he always stood when he received a message from the Emperor because of the respect due to the office. The much higher and grander office of parenthood demands respect, no matter what the character may be of those who fill it.

Respect Due Parenthood in the Abstract

But above all, respect should be shown because it is one of the ways to pay the debt one owes to parents—for their care, their self-denial, their industry. Make much of this debt, show how helpless the infant is, the constant care and attention needed, the constant training to develop the child's powers, the industry and self-denial practiced to provide food, shelter, clothing, education. The debt the child owes is enormous. It is a debt of honor, and of all debts the shame of not paying it is the greatest.

Respect Due Parents for Their Self-denial

Obedience is the supreme duty owed to parents—instant, exact, unquestioning obedience. It is due on account of the authority of parents, due to their age and experience, due on account of the debt owed for parental care and on account of their position as directors or managers of the family team. The family is one of the two units of society and has to play a team game. Compare the family to a team of horses in harness. Read to the children the account of Ben Hur's training the horses of the sheik for the chariot race; how he noted which was swiftest, which slowest, and how he spent his energy to make them go as one, and how perfect obedience to his commands made them winners in the race. Mention also the basket ball team or any teamwork with which they are familiar, and recall to them the absolute obedience to the command of the coach required for good team play to win success in any game. But life is the biggest game, where the play is the most interesting, the crowds the greatest, the prizes the grandest. And parents are the managers or coaches for this game of all games, success in which depends upon obedience to their authority. Compare the family also to a military company with its unquestioning, instant obedience. Parents are the captains that drill and lead the company.

Respect Due Parental Responsibility

When parents, owing to circumstances for which they are not to blame, have not had school training or are not accustomed to American ideas, their children are likely to think them ignorant or behind the times, and to despise their counsels. Much stress should be placed upon the value of the knowledge and wisdom which come from contact with life, and upon the fact that children have no such wisdom. They see only the present and that in a very narrow circle. Parents know the past and can foresee the future. From observation and experience they know the outcome of certain tendencies, and they understand, as children do not, the value of habit; they comprehend, as their offspring cannot, what is best in view of the

Wisdom Born of Contact With Life and Experience

children's destinies. A parent may not know much of geography, or American history, or English grammar, but he knows from observation that life spent idly hanging around the streets means destruction, that smoking cigarettes means the cigarette habit, that wastefulness means want, etc. It is the experience of the parent, his desire for his child's best good, that command, and it is the highest wisdom of the child to recognize his own ignorance and obey.

Greatest Men Have Shown Parents Greatest Respect

The greatest Americans have paid the most complete respect and obedience to their parents: George Washington, Abraham Lincoln, Daniel Webster, John Marshall, James Garfield, General Grant, Henry Ward Beecher, General Lee, all bore testimony to the debt they owed their parents, and their deportment toward them showed that they paid that debt in respect and obedience.

Stories, Proverbs, Poems

Leave youth its liberty and you will have to dig dungeons for age.—*Ruskin.*

* * *

If thou wouldst be obeyed as a father, be obedient as a son.—*William Penn.*

* * *

Rather the child cry, than the mother sigh.

—*Danish Proverb.*

* * *

God could not be everywhere, therefore He made mothers.—*Lew Wallace.*

* * *

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

—*Phoebe Cary.*

A PRUSSIAN BOY

A switchman in Prussia was stationed at the junction of two lines of railroad. His hand was on the lever for a train that was approaching. The engine was within a few seconds of reaching his signal box, when, on turning his head, the switchman saw his little boy playing on the line of rails over which the train was to pass. "Lie down," he shouted to the child; but he, himself, remained at his post. The train passed safely on its way. The father rushed forward, expecting to take up a corpse, but what was his joy on finding that the boy had obeyed his order so promptly that the whole train had passed over him without his being injured in the least! The next day the King sent for the man and attached to his breast the medal for civil courage.

Instant Obedience Saved His Life

CASABIANCA

The boy stood on the burning deck.
Whence all but him had fled;
The flames that lit the battle's wreck
Shone round him o'er the dead.

Yet beautiful and bright he stood,
As born to rule the storm;
A creature of heroic blood,
A proud, though childlike form.

The flames rolled on—he would not go
Without his father's word;
That father, faint in death below,
His voice no longer heard.

He called aloud, "Say, Father, say
If yet my work is done!"
He knew not that the chieftain lay
Unconscious of his son.

"Speak, Father," once again he cried,
"If I may yet be gone!"
And but the booming shots replied,
And fast the flames rolled on.

Upon his brow he felt their breath,
And in his waving hair;
And looked from that lone post of death,
In still, yet brave despair,

And shouted but once more aloud,
"My Father! Must I stay?"
While o'er him fast, through sail and shroud,
The wreathing fires made way.

They wrapped the ship in splendor wild,
They caught the flag on high;
And streamed above the gallant child
Like banners in the sky.

There came a burst of thunder sound,
The boy—oh! where was he?
Ask of the winds that far around
With fragments strewed the sea,

With mast and helm and pennon fair,
That well had borne their part—
But the noblest thing that perished there
Was that young faithful heart.

—*Mrs. Hemans.*

MANLIUS AND HIS SON (339 B. C.)

An Impetuous, Disobedient Boy

The Romans were at war with the Latins, a people to the south like them in language, habits and manner of fighting. Decius and Manlius were the two Roman consuls in command. Strict orders were given that no Roman should leave the ranks to fight in single combat with the enemy, because since the Romans and Latins

were so much alike, great confusion would result. Shortly after the order had been given, Titus Manlius, son of the consul, was challenged by the Latin leader to fight hand to hand. He accepted the challenge and slew his opponent. He went to his father's tent and laid his antagonist's armor at his feet. But the old consul looked not upon his son, but called his army together and addressed him in their presence. "Thou hast destroyed the discipline which has been the support of the Roman people, and reduced me to the hard necessity either of forgetting myself and mine, or else of forgetting the regard I owe to the general safety. Since the consular authority must be established by thy death or destroyed by thy immunity, I cannot think, if thou be a true Manlius, that thou wilt be backward to repair the breach thou hast made in military discipline, by undergoing the just meed of thy offense." He then crowned his son with the wreath of victory and gave the command to the lictors to bind him to the stake and strike off his head. The son submitted without a word, since his death was for the good of Rome. The father watched with breaking heart the execution of his command and then walked to his tent, while the army honored the son with glorious funeral obsequies.

His Punishment Restores Roman Discipline

A BRAVE KOREAN

In Korea it is the law that if a son not of age commits a crime and succeeds in escaping from the land or evading the officers of justice, his father may be taken and punished in his stead. A few years ago a young Korean committed the awful crime of murder. The moment he saw what he had done he fled the country. The officers of the law searched long and diligently but without success. The young man's escape had been skilfully planned and carried out.

The Murderer Escapes

After a time the young man's father was arrested. He was an old man, bowed with years. He had grieved

deeply over the loss of his son but more over his shocking crime. Until his arrest, however, he had not known of the law above mentioned or of the awful position in which his own son's act had placed him. The old man was brought into court and placed on trial for his son's crime.

The trial was not long as the mass of evidence against the young culprit was overwhelming. Bound as they were by the statute, there was but one course open to the officers of the law. Sentence of death was accordingly pronounced upon the father for his son's deed, but in order that the example might have its full moral effect in warning other parents of the responsibility of training their children aright, the execution was delayed, and the news that it was to take place circulated over the entire country.

The Father Doomed to Suffer for His Son's Crime

It happened that these tidings came at last to the self-exiled, guilty son, who, like thousands of his countrymen, had never known of the strange statute by which his father now stood condemned. His crime had brought his father to a felon's death!

At first the situation was too horrible for him to grasp. Conscience had driven him almost to despair, but this was maddening. He was in a distant country. Perhaps even then all was over. The sharpest pangs of remorse had already come from the thought that he had brought his father to disgrace, but how much more horrible to have brought him to the scaffold. With this thought the young man's weakness left him. He arose as from a dream, strong in the strength of a young man's resolve to do the right. He had come to himself, and a few moments later he was hastening towards the borders of his own country. Some days before the time set for the execution of his father the son arrived home. He instantly gave himself up, confessed his crime, and made known his willingness to suffer. The chains were taken from the father and put on the son.

The Son Returns to Save His Father

THE DAUGHTER OF SIR THOMAS MORE

Filial Love Braves a King's Wrath

Margaret Roper was one of the daughters of Sir Thomas More and, like all his children, dearly loved him. Upon her father's death at the hands of King Henry VIII, his body was given to his family for burial, but the head was impaled on London Bridge. Margaret Roper in some secret way contrived to get the head in her possession. Arrested for stealing it, she was brought before the King and his Council where she boldly avowed her deed. The King and the Council were moved by her courage and devotion and dismissed her.

The debt owed to parents should be the basis of this lesson. Show the absolute dependence of the infant upon the parents and contrast with little chickens, ducks, geese, whose dependence on the old bird at most lasts for a few weeks only. The child's powers develop very slowly. When finally he can help himself and others he must pay this debt of honor. Have the children mention ways of helping their parents: the girls, in washing the dishes, in caring for the bedrooms, in darning, sewing, sweeping, dusting, learning to cook, caring for younger children, dressing brothers and sisters, etc.; the boys, in bringing in wood, coal, water, caring for shoes and boots, cleaning sidewalks, taking care of gardens, lawn, horses, etc.; both, in habits of punctuality, cleanliness, neatness and order.

Aiding Parents in the Work of the Home

As the children gather about the school desk at intermission or around the parent's chair in the evening, ask what they have done that day to help at home, and show appreciation or regret according to the answer. Avoid the use of the word "tasks" in talking with the little ones. Always refer to these duties as games, the more enjoyable from the fun and vigor with which they are played. Lead the older children to see that a willing spirit eliminates drudgery; that with songs and merry conversation helping at home may be fun after all. Show them also that the home is a training school, a school even more

Home the Best Manual Training School

important than the public school, the school where they are to learn the habits of work and co-operation which they need as men and women. The parents are the teachers, and the beds, the dishes, the wood, the snow are the tools in this manual training school of home.

When parents are ill, it is the children's duty to tend them tenderly and assiduously, to give medicine carefully and punctually, to take care of the house and younger children as far as they can, to run errands, and to make as little noise and cause as little trouble as possible. This is the only payment children may make for those long hours their parents spent nursing them in colic and measles, whooping cough and cutting teeth, those long hours of wakefulness, pacing back and forth on hot summer, or frosty winter, nights. And just as borrowed money is paid back with interest, so honor demands that this debt of care and nursing be paid back with interest.

Caring for Parents in Sickness

Stories

ROBERT E. LEE'S DEVOTION TO HIS MOTHER

The mother of Robert E. Lee was a great sufferer from rheumatism and was forced to give up all household duties, while Robert was still a young boy. He became, his brothers and sisters being away, his mother's storekeeper. He carried the pantry and store-room keys, went to market and bought supplies for the table, superintended the outside work and cared for his mother's horse. As soon as he was free from school, he hurried home to get things ready for his mother's daily drive. It was his delight to carry her out to the family carriage and arrange her footstool and cushions for her comfort. During these drives he was always trying to amuse and entertain her, and if he could bring a smile or laugh by his efforts he was happy. No wonder that, when he left home for West Point, his mother was heard to say, "How can I live without Robert! He is both son and daughter to me."

Her Right-hand Man and Daily Comfort

It must be remembered that the family was wealthy, with enough servants to perform the duties of the household.

(To prevent any thought of "mollycoddleism" as being applicable to this devoted son, speak also of his fondness for sports—hunting, fishing, swimming and following the hounds on foot, and that he was a splendid horseman.)

A FATHER'S SACRIFICE

Mortgaging the Farm to Educate the Son

It was one bleak morning, when Daniel Webster was helping his father to build a fence on the rocky New Hampshire farm, that he learned that his great ambition was to be fulfilled—he was to go to college. "We intend to wear our old clothes another year. We have put a second mortgage on the farm. Denied an education myself, I am determined that one of my children, anyhow, shall have a chance to be a scholar."

That night the boy did not go to bed at all, so excited with joy was he. But neither did his father, in the room below, sleep—that old and failing father who was turning his back upon an old age of ease and taking up again the burdens of youth, taking them up with a prayer of thankfulness that his boy was to have a chance in the world.

It is no wonder that when that son became the most famous man in America he said: "The finest gentleman I have ever known and the most heroic soul was my father."

Caring for Parents in Old Age

There seems to be a growing tendency to throw aged parents and grandparents upon the public charge—in poorhouses, infirmaries, homes, etc. It is in old age when parents are, perhaps, approaching second childhood that children can best pay back their debt by giving the old people the same devoted care and attention that they themselves received in their childhood; not only shelter, food, clothing are due them, but loving care and deference and sedulous attention to their pleasure and happiness expressed by gifts of books, concerts, jaunts, parties, fre-

HOME OF GENERAL ROBERT E. LEE AT ARLINGTON, VA.

quent visits. The tendency above mentioned demands that children be early given a very vivid realization of the debt that they owe their parents, so that their sense of honor may be roused. They should be frequently asked in private conversations what they have done for the comfort and pleasure of any aged member of their families. When calls are made by the teacher at the homes, the old people should be asked for and extreme deference paid to them.

How to Make Children Realize Their Debt

It should be pointed out that the treatment of the aged marks the difference between the savage and the civilized. When old people are no longer of service to the savage family or tribe, they are often turned out to die, left by the wayside with a little food and wood. As progress is made toward civilization, treatment of the old becomes more and more humane, until, among really civilized people, care for the aged becomes of great moment. Nothing better marks reversion to savagery in man or woman, boy or girl, than unkind treatment of aged parents.

An Index of Civilization

Stories

THE BANYAN TREE*

Jataka No. 222

Two brother monkeys named Jolly and Jollikin headed a band of 80,000 monkeys. They had a blind mother in their home to care for. They left her in their lair, among the bushes, and went among the trees to find wild nuts of all kinds which they sent back to her. But the messengers did not deliver them, and tormented with hunger she became nothing but skin and bones. Said Jolly to her, "Mother, we send you plenty of sweet fruits. Then what makes you so thin?" "My son, I never get them."

The Starving Mother

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Jolly, who was king of the herd, pondered: "While I look after the herd, my mother will perish. I will leave the herd and look after my mother alone." So he called his brother and said, "Brother, do you tend the herd and I will care for our mother."

"Nay, brother, I will help you in caring for Mother." So leaving the herd, they brought their mother down out of the Himalayas and took up their abode in a banyan tree near the border, where they took care of her, never regretting the honors they had given up.

The Brothers Devote Their Lives to Their Mother

Now a certain young huntsman, harsh and cruel, lived in a village near by. He ranged the woods girt with bow and arrows and lived by the sale of the flesh of all manner of beasts which he slew.

One day as he was returning homeward, having caught nothing at all in the forest, he observed a banyan tree standing on the verge of an open glade. "Perhaps," thought he, "there may be something here," and he went toward it. Now the two brothers had just fed their mother with fruits and were sitting behind her in the tree when they saw the man coming. Feeling sure that he would not shoot a helpless blind monkey, they hid themselves among the branches. But the cruel man, when he saw the mother monkey, weak with age and blind, thought, "Why should I return empty-handed? I will shoot her," and lifted up his bow to do so, when the elder monkey said to his brother, "This man wants to shoot our mother. I will save her life. When I am dead, do you take care of her." So saying he came out of the tree and called out, "O man, don't shoot my mother! She is blind and weak with age. Don't kill her but kill me instead." And when the man had promised he sat down within bowshot. The hunter pitilessly shot him. When he fell the man, with no regard for his word, prepared to shoot the mother monkey. The younger brother saw his intention and immediately came down from the tree, crying, "O man, don't shoot my mother! I give

The Brothers Die for Their Mother

my life for hers. Shoot me—take both us brothers and spare our mother's life!" The hunter consented and the young monkey was shot down. Then the man shot the mother, too, hung them all on his carrying pole and set his face homewards.

At that moment a thunderbolt fell upon the house of this wicked man and burnt up his wife and children, leaving nothing but the bamboo uprights. When he learned his misfortune he went to his home in great grief, and the uprights of his house fell upon him and killed him. Thus was he swiftly punished for his evil deeds.

Punishment of the Wicked

(As the conclusion tends to foster a wrong conception of the law of causality, it were better omitted, even though the social character of the penalty—the fact that punishment falls upon others as well as upon the evil-doer—is well shown.)

"FIELD OF THE PIOUS"

During a terrible eruption of the volcano Mt. Ætna, the inhabitants of the villages upon the mountain side were compelled to flee. Each one, of course, took with him all the valuables and household articles he could carry. Two young men of one village, however, did not do this, but, instead, took upon their backs their aged and infirm parents, who could not otherwise have escaped. The route they took did not, by chance, lie in the path of the lava flow. The peasants in their credulity and ignorance ascribed the escape of this tract from the lava to a miracle worked on account of the filial devotion of the brothers, and they gave the name of the "Field of the Pious" to that region.

Escaping the Lava

[Additional stories can be used, as the Bible story of Ruth and Naomi; the story of Æneas bearing his aged father, Anchises, upon his back, as he and his family fled after the fall and burning of Troy; the story of King Lear and his daughters; of Ulysses returning to visit his father, Laertes.]

The duty of taking care of clothes, books, furniture, etc., to lessen the parents' burdens is a needed instruction. The cost of living is now very high and to rear a family means self-denial and hard work on the part of the average parents. The annual income for the great majority of Americans is under $600. Out of this must come rent, food, clothing, all of which are much higher than ever before. To lessen the burden upon the parents, great care should be exercised about clothes; no such reckless play should be indulged in as will soil or tear the clothes, necessitating either new garments, or extra washing and mending. There should be the most careful use of school books, so that they may be used by younger children, or sold to others to help pay for new ones. The necessity of cleanliness and neatness for the individual's sake need not be touched upon here, but simply that of lessening the financial burden of the parents. For the same reason, the utmost care should be taken not to mar or break furniture. Much of modern furniture is put together, not by joinery, but by glue and nails, and is far more easily ruined than the old-time furniture more substantially and honestly made.

Careful Use of Clothes, Books, Furniture

Counting simply what he eats and wears, his school books and his doctor's bills, a boy has cost $2000 at least when he reaches the age of twenty-one. Here is a school composition written by a boy who appreciated what had been done for him:

The Cost of Raising a Boy

"Mother cooked my food and made my clothes and washed and ironed for me, took care of me when I was a little fellow and when I was sick, and never charged for it. If she were dead and father had had to pay for all that work, it would make $2000 worth of labor that my mother did for me. Counting in Father's $2000, that makes $4000 for one boy! Having put $4000 in a boy, what have parents a right to expect? Is it fair to play truant at school, is it fair to play ball, go swimming, play all the time, when his father's potatoes are not dug or

the wood brought in for his mother? Is it fair to disappoint them by swearing and drinking? Is it fair for him to neglect his parents, when he leaves home, and never even write to them?

"I remember a young man saying, 'Some of our parents have put about all they have into us boys and girls.' If we make whisky barrels of ourselves, they are poor indeed. But if we make good citizens and substantial men and women, they will feel well repaid for bringing us up."

Repayment of Parents' Investment

The cost of a boy in a comfortable home is usually reckoned, however, at $5000 up to sixteen years of age, and $10,000 if he is sent to college, up to twenty-one years. This is what his rearing would cost if it had to be paid in money at so much a week—living, nurse, clothing, doctor, education, books, and all that is done for him; no price, however, can be put upon the mother's solicitude and love, nor upon the father's toil and self-denial. Most parents put their all into their children. They have a right to the interest and repayment of the investment in love, character and service.

HONORING PARENTS

Redeeming Her Father's Name

A New York contractor suddenly died, leaving a number of contracts for paving and grading unfinished and an estate embarrassed by debts incident to the unfinished work. His daughter, his only child, took up her father's work and carried it on for two years. When the last contract was completed, by her economy and care she had saved $50,000 clear, with which she honorably settled every debt against her father's name, leaving it clear and untarnished. This done, she refused all other contracts.

Baron Komura, who was a plenipotentiary at the Peace Conference at Portsmouth at the close of the Russo-Japanese War, was one of Japan's most noted statesmen. When he was a plodding young minor official in the Japanese Foreign Office, at a salary so small that he could

hardly live, his father failed in business. The debts amounted to thousands of dollars. It was seemingly impossible for the son with his small salary to do anything. Nevertheless, when the month came round, Komura handed almost everything over to the creditors. Through his exertions and those of his mother, every debt was finally paid off.

Careful Use of Money to Lighten Family Burdens

In the majority of families there is need that every cent be expended carefully. The children, therefore, should learn to spend their money wisely. A good general rule is to spend it only on what is permanent. Candy, chewing gum, cigarettes, soda water, ice cream, cigars, picture shows, etc., in a few minutes leave nothing in one's hands to show for the money—no equivalent. Show the injustice, also, of spending money in this way when parents are denying themselves comforts and even necessities.

The shame of needlessly spending money not earned by children themselves should be pointed out. To take money for personal expenditure from parents is to be a subject of charity. To coax for it is to be a beggar, like a great able-bodied tramp who will not work and sponges on generous people.

Every Child Should Be Made Self-reliant

Money should be earned by the child, both to lessen the burden of his parents and to show that he is capable of earning money, that he is independent and scorns beggary. Money earned should be spent wisely for permanent possessions—clothes, books, balls, games, tools, microscopes and other instruments, trips, etc. Accounts should be kept of moneys received and spent.

It is the task of mother and teacher to deal simply with the manifestation of love in action. If brothers and sisters love each other they will help each other in their daily work. If they do not so help, then the inference is that they do not feel the emotion of love. The children should be led to tell how they can aid each other: sharing the household duties, helping in lessons, etc.

"MINE BRUDDER."

Other sanctions besides the fundamental one of blood relationship to be used are the Golden Rule and teamwork. Refer again to Ben Hur and his horses. What did it avail if Aldebaran was the swiftest horse that ever ran, if Antares held him back? Aldebaran must give of his strength to the weaker that the race be won. So in the family, each must help the other that the family unit be made strong for the contests of life.

One of the most important duties of the older children is to watch and guard the younger from harm. As more children come into the family, the parents have naturally less time to spend with them than with the first, who can thus pass on the care and tenderness they received direct from their parents. This is the part of the older children in the family partnership. The children should tell in what ways they can care for their younger brothers and sisters.

Care of Younger Children

Stories

THE BUNDLE OF STICKS

An old man on the point of death summoned his sons around him to give them his parting advice. He ordered his servant to bring in a fagot of sticks and said to his eldest son, "Break it." The son strained and strained, but with all his efforts he was unable to break the bundle. The other sons also tried but were unsuccessful. "Untie the fagots," said the father, "and each of you take a stick." When they had done so, he said, "Now, break," and each stick was easily broken. "In union, my sons," said the dying man, "in union there is strength."

Strength in Union

THE FOUR OXEN AND THE LION

A lion used to prowl about a field in which four oxen dwelt. Many a time he tried to attack them; but whenever he came near they turned their tails to one another, so whichever way he approached them he was met by

the horns of one of them. At last, however, they fell a-quarreling among themselves, and each went off to pasture alone in a separate corner of the field. Then the lion attacked them one by one and soon made an end of all.

United we stand, divided we fall.—*Æsop.*

THE TWELVE BROTHERS

The Brothers Flee Into the Forest

A king and queen had twelve children, all boys. One day the king told his wife that if a daughter were born all the sons must die. The sorrowing mother told her sons and they escaped to the forest with the understanding that they were to remain there if they should see a red flag hoisted on the eastern turret, but were to come back if they saw a white one. But a little girl was born, and the brothers seeing the red flag went deeper into the woods. Ten years they lived happily together. In their anger at their sister whose birth caused their exile, they resolved to kill any girl they met in the forest.

The sister grew into a beautiful and sweet child. When she was ten years old she was one day rummaging among her mother's trunks when she found twelve shirts of all sizes. "Mother, whose are these?" she asked in surprise. "They are much too small for my father."

Then the queen, weeping, told her of her brothers and their exile on account of her. "Dear mother," said the child, "do not weep. I will go seek my brothers." So she took the twelve shirts and went into the forest. After long wandering she found the youngest brother alone in their cottage. He was delighted with her sweetness and beauty and welcomed her heartily. By a stratagem he saved her from the fate the brothers had sworn for her. Hiding her, he told his brothers when they returned for supper that he would tell them a big piece of news (for which they were always eager, living away from everybody as they did) if they would promise that the first girl they met in the forest should not die. This they readily promised. "Then," said he, "our sister is here," and

The Little Sister Seeks Her Brothers

brought her forth looking so good and lovely that they embraced her with fondest affection. Thereafter she and Benjamin kept house and kept it so well that they all lived in great happiness.

The house had a pretty garden attached to it and one day for the dinner table the little maiden plucked twelve lilies that she had tended with great care. Instantly her twelve brothers changed into twelve ravens and flew away. The maiden, amazed and grief-stricken, was now left alone and knew not what to do. An old woman who happened to pass one day told her that if she could remain dumb seven years, never speaking or laughing, it would break the spell and set her brothers free; but if, having undertaken it, she failed once, they would die.

The Cruel Enchantment

"Yes," said the maiden, "I can do this to set my brothers free." So she began to live, never laughing or uttering a word.

But she so grew in beauty and goodness that a king passing by fell in love with her and asked her to be his wife. She nodded her head and he galloped away with her to his palace, where the marriage was celebrated with great pomp and festivity, although the bride neither spoke nor laughed. After they had lived happily together for some years, the king's mother, a wicked woman, finally made the king believe that his wife kept silence on account of a bad conscience or as penance for some awful deed of wickedness. He at last condemned her to be burned to death, although it nearly broke his heart, for he still loved her dearly. Still she would not speak, even when the fire was kindled and the flames crept toward her. Just as they reached her, the last moment of the seven years passed and the rustling of wings was heard. Twelve ravens alighted on the earth and then changed instantly into twelve handsome princes. They tore down the pile, extinguished the flames, and embraced her tenderly for the sisterly devotion that had freed them. She now told the king the cause of her silence, and the story

The Maiden's Devotion to Her Brothers

of her devotion to her brothers, her steadfastness and faith made him love her more devotedly than ever.

A LITTLE HERO OF THE STORM

Brave Scott McCloskey

Twenty-five days after the great storm the bodies of two little lads were found in the ruins of Galveston. They would never speak again and so with their lips they could not tell of the awful cyclone which swept down upon them, as turning perhaps in childish play they met its horrors. Yet a part of the story was plain. The smaller boy, a little lad of four, was clasped tightly in the rigid right arm of the elder, whose left arm was shattered, and whose whole body gave evidence that he had suffered painfully before death overtook him. This little boy of twelve, Scott McCloskey, had died trying to shield his brother.

A BOY SAVES HIS SISTER

Courageously Fighting Fire

Many of the tablets, erected by the artist Watts in London, to perpetuate the memory of heroic deeds, chronicle acts of self-sacrifice of little children. Tablet 23 narrates the courageous deed of Henry James Bristowe, aged eight, who died on January 5, 1891, from injuries received a few days previously in rescuing his little sister, aged three, from being burned to death. The little child had climbed on a chair to reach a small lamp over the mantelpiece and in doing so upset it. Her clothes caught fire and her brother, with great presence of mind, tore them off and laid the child on the bed, smothering the flames in the bedclothes. When he had rescued his sister, however, he found his own clothing to be afire and he was so badly burned that, in a few days after, he died.

HIS COAT

"O how cold," escaped my lips, as I stumbled through the miserable attic door. The mother was out, but her twelve-year-old boy was mounted guard over the other children, as they played about the poorly furnished room.

I shivered, as the cold wind blew through the broken window panes, causing me to pull my overcoat over my ears. The boy was in his shirt sleeves, but I refrained from asking questions as to the whereabouts of his coat, in case its absence might have been the means of providing a loaf of bread for the fatherless family. I waited awhile, noticing in the meantime how his teeth chattered with cold; then I took a look into the cradle where, sleeping quietly and comfortably, the baby lay, covered with the boy's coat. Talk about the heroism of facing a cannon! Here was a hero on a bitterly cold day in his shirt sleeves because he wanted to shield his brother from the biting effect of a cold February wind.

A Hero in Every-day Life

NEVERSHAIR

To see wee Nevershair at work
You'd know he'd never try to shirk;
The most unpleasant things he'd do,
If but his Mother asked him to;
But still, he wouldn't lend his toys
Or share his sweets with other boys!

(This Goop was called Nevershair because he would not share his playthings.)—*Gelett Burgess.*

The first basis for the right treatment of domestics lies in the social service they render. They are a part of the family partnership. They are doing their part just as the father is doing his in his shop, office or factory, as the mother is doing hers in rearing the children and making a home. The mother would have less time to attend to the training of the children if she had to do all the cooking and sewing and washing, so a cook, or a maid, or a laundress, or a seamstress, helps her. So the mother is working at her appointed tasks as well as the domestics at theirs. The gardener and coachman relieve the father of a part of his work, so that he may devote more of his time and energy to the special business he is engaged in.

Domestics a Part of the Family Partnership

Domestic Work Is Honorable

The old term used in early days, and still employed on farms and on the frontiers, well shows the part played by domestics in this family unit, "helpers." That is what they are,—helpers. The family is a social unit in which all work. The nail is just as important as the studding in a house. There is no menial labor. Housework and all labor is beautiful if well done.

Children sometimes think that because household service is paid for it is menial. But their parents are receiving pay. The father works in his store, or shop, or office, and is paid in wages or salary, or from the profits of his business, and is paid by others. The mother receives pay for what she does in the form of support from her husband. Everyone is paid for his labor and is paid by someone else.

Universal Brotherhood Will Break Down Social Barriers

The second basis for the right treatment of domestics is the common brotherhood. These men and women are your brothers and sisters, made in God's image just as you are. Circumstances over which they have no control, have fitted them to do certain work, while the conditions of your life over which you have no control, have placed you in different circumstances. But the humanity in you is not altered by these different circumstances. You are still children of one God, who loves all alike. You are related to your brothers and sisters through your father and mother; you are related to these domestics through God, the All-Father.

The third basis is the Golden Rule, "Do as you would be done by." If you were in the servant's place, how would you like to be treated? Run over the various ways in which children are inconsiderate to servants, and have the children put themselves in the place of these others.

It is not the occupation, but the man or woman in the occupation, that is worthy or unworthy of respect. There are many distinguished people in America to-day whose parents or grandparents worked as "help" in the families of their neighbors.

The spirit of the Golden Rule is democratic—good will, friendliness to all, from governor to sewer-digger, from millionaire to cook. To show good manners only to those whom one thinks equal or superior to himself in position or wealth, is not to be well-bred. It is to be a snob. Good will or fraternalism shows itself in planning for one's fellow men, what one can do to lighten their burdens, to make them more comfortable. The distinction between good will and good nature should be drawn, the activity of the one, the passivity of the other.

Showing Good Will and Courtesy to All

Draw out from the children these specific directions for courteous treatment of servants:

Polite greeting night and morning, and on the street.

Never giving orders, making requests politely.

Polite acknowledgment of all service rendered.

Never asking a servant to render an extra service which one can do for one's self.

Polite answers.

No interference with their work.

Lightening their labor by assistance whenever they are fatigued.

Punctuality at meals.

As Barrie says, always be a little kinder than necessary. "If you have not enough kindness in you to go round," said a plain-spoken mother to her daughter, who had been rude to a servant, "you must save it up for those you consider beneath you, but who are really my helpers. Your superiors can very well do without it, but I insist that you be kind to those who need it most."

One can hardly begin too early to acquaint the child with the law of universality,—that one may not do what it is not best for all to do, or Kant's Categorical Imperative. If Johnny may take a piece of cake from the pantry, then all may do so. But then there is no cake for supper. If Grace may lie abed in the morning, then all may do so. But then breakfast would not be prepared. The children should thus learn that nothing should be asked or done for

Law of Universality

oneself that all may not enjoy on equal terms; that is the subordination of the private self to the family self.

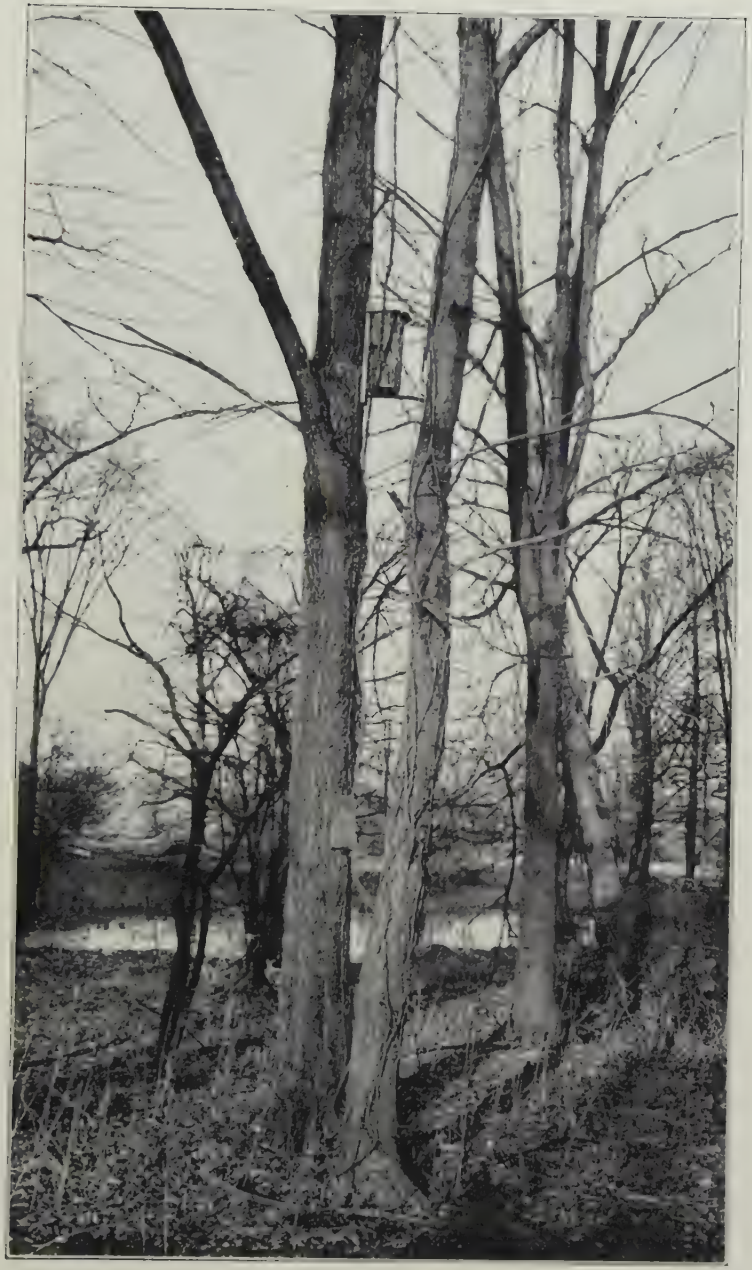
Sympathy and kindness follow upon understanding. The spirit of kindness to animals can best be cultivated by leading the children to study at first-hand the habits of animals within the range of their city or country life, and to make reports of their customs and adaptation to their life, also their usefulness to man and the part they play in the world's economy. Study the ants, bees, wasps —their social instincts and co-operative habits—and of spiders, worms, moths, caterpillars, etc. Each home, kindergarten and primary school should have some pet animals to care for and study. A spider or worm might well be included, and always a toad, which is a most interesting pet. By regular feeding birds can be trained to come to the windows. Frequent questions to incite study of animals should be asked, such as the following: Does a cat's tongue, in lapping, curl up or under? How about a dog's? Why? How does a chicken hold its head while drinking? How does a horse? Why?

Kindness to Animals Follows Upon the Understanding of Them

If the teacher or any of the pupils have an aptitude for surgery, wounded animals, such as chickens, cats, dogs, should be brought to school and their wounds attended to. Frequent reports of kindness to animals should be made by children who witnessed or performed the deeds, such as blanketing a horse, removing a wire from the foot of a cat, or providing water for dogs. This source of cruelty to dogs—lack of water—should be a frequent theme.

Kindness to Animals Shown in a Practical Way

It is easy to enlist sympathy for birds by dwelling on their charming and entertaining habits, their delightful song, their kindness to their young, their usefulness to agriculture, their power in flight, their mysterious migrations. The extinction of many species, owing to their ruthless destruction by men, either for sport or for decoration of women's hats, should be dwelt upon. Audubon societies should be formed in every school.



A NESTING BOX FOR BIRDS, NEAR DETROIT, MICHIGAN.

Children are cruel from the lack of imagination. They should be led to put themselves in the place of the lower animals. All animals cannot feel as men do, but that does not lessen the obligation to do to them as one would be done by. The regular lessons on the subject are devoted to the services rendered by cats, horses, dogs, birds and other pets, and the ingratitude and injustice of requiting such service with unkind treatment. The story, "Black Beauty," and the delightful story of Patrasche by Ouida are very helpful in developing the right spirit. With young children should be discussed the sacredness of life and the basis of the right of men to kill animals. The higher life may use the lower in order to transform it into the higher. The cow lives on grass and transforms it into a higher form of life, and man lives on the cow and transforms its flesh into higher life. But in so doing he pledges himself to lead the higher life. In the higher life cruelty forms no part.

Children's Cruelty Owing to Lack of Imagination

Recognizing that mere formal precepts will have no more effect here than elsewhere in moral teaching, the object should be to form habits of kindness, for then the feeling of kindness will follow. This habit phase may well be presented to the children. Cruelty to animals and playmates forms the beginning of habit. They are the seeds and roots of tyranny which, as Montaigne says, "bud in children and afterward shoot up vigorously in the field of habit." "You reproved me for a very little thing," said a little Greek boy ages ago to Plato, one of the world's greatest philosophers. "Habit is no little thing," was the wise man's reply.

Precept Followed by Practice

The following rules for kindness to animals have been suggested:

Never stick pins into live butterflies and other insects unless you would like somebody to stick pins into you.

Never carry poultry with heads hanging down unless you would like to be carried the same way.

Never throw stones at those harmless creatures, the

frogs, unless you would like to have stones thrown at you the same way.

Nearly all snakes of the temperate zone are harmless and useful.

Rules of Kindness to Animals

Earthworms are harmless and useful, and when used for bait in fishing they ought, before starting, to be killed instantly by plunging in hot water.

It is very cruel to keep fish slowly dying in glass globes.

It is kind to feed birds in winter.

The bit should be warmed in cold weather before it is put in a horse's mouth.

It is cruel to keep twitching the reins while driving.

Pick up glass from the street to prevent injury to horses.

Talk kindly to every dumb creature.

Treat every dumb creature as you would like to be treated if in its place.

Stories, Poems, Quotations

He prayeth well who loveth well
  Both man and bird and beast.
He prayeth best who loveth best
  All things both great and small;
For the dear God who loveth us,
  He made and loveth all.

—*Coleridge.*

KING SOLOMON AND THE ANTS

Out from Jerusalem
  The king rode with his great
  War chiefs and lords of state,
And Sheba's queen with them.

Proud in the Syrian sun,
  In gold and purple sheen,
  The dusky Ethiop queen
Smiled on King Solomon.

Wisest of men, he knew
The language of all
The creatures great or small
That trod the earth or flew.

Across an ant-hill led
The king's path, and he heard
Its small folk, and their word
He thus interpreted:

"Here comes the king men greet
As wise and good and just,
To crush us in the dust
Under his heedless feet."

The great king bowed his head,
And saw the wide surprise
Of the Queen of Sheba's eyes
As he told her what they said.

"O King!" she whispered sweet,
"Too happy fate have they
Who perish in thy way
Beneath thy gracious feet."

"Nay," Solomon replied,
"The wise and strong should seek
The welfare of the weak,"
And turned his horse aside.

His train, with quick alarm,
Curved with their leader round
The ant-hill's peopled mound,
And left it free from harm.

The jeweled head bent low;
"O King!" she said, "henceforth
The secret of thy worth
And wisdom well I know.

"Happy must be the state
Whose ruler heedeth more
The murmurs of the poor
Than flatteries of the great."
—*Whittier.*

THE BOYS AND THE FROGS

Thoughtlessness Reproved

Some boys were at play on the edge of a pond and as their game was ducks and drakes they had to throw stones with as much force as they could, to the great harm of some poor frogs in the pool. At length one of these who was more brave than the rest, put his head out of the pond and said, "Oh, dear young sirs, stop, we pray you, for what is sport to you is death to us."—*Æsop.*

MOHAMMED AND MUEZZA

The Prophet's Kindness

Mohammed was very fond of his white cat, Muezza. One day while he was writing it fell asleep upon his long sleeve. Rather than disturb it, he cut away the sleeve.

THE BELL OF ATRI

Justice for All

The king of Atri, many centuries ago, had a bell of justice hung in the tower in the marketplace. To it was suspended a long rope, so that even the smallest child could obtain speech with the king. No one was to touch the bell unless he had been wronged. Many times the bell was rung and many wrongs were righted and evil-doers punished. Years passed on and the old hempen rope was almost worn out, but had not yet been replaced by a new one. A grapevine had clambered over the bell and twined itself about the rope, hanging within a short distance of the ground.

Now, on a neighboring hillside lived a knight, who, in his youth and prime, had been a gallant, generous man. But as old age came on he grew miserly. He sold about everything he had and put the gold into his moneybags.

He nearly starved his old horse that had borne him so securely and gallantly in many a fight, and finally turned him out, lame and sick, and shivering with cold, for boys to stone and dogs to bark at. Half-starved, the old horse was glad to eat the grass and thistles by the wayside. One day when the marketplace was deserted the horse came in his lonely wanderings to the tower and, seeing the grapevine leaves, began to pull them off and eat. This, of course, rang the bell, and soon judges were hurrying to the place to see who demanded justice, for the bell kept ringing and seemed to say, "Someone has done me wrong. Judge my case, for I've been wronged." When the judges found the old horse ringing the bell, they reported the case to the king. Inquiry was made, and the old knight was forced to render the justice he had denied to his faithful horse.

Even an Old Horse

LINCOLN AND THE BIRDS

While passing through a wood, some members of the party stopped to water their horses. When they overtook the rest of the party, someone inquired where Lincoln was. "Oh, when we last saw him he had caught two young birds which the wind had blown out of their nest, and he was hunting for the nest that he might put them back." When Lincoln came up shortly after he said, in reply to the general laughter: "I could not have slept if I had not restored the little ones to their mother."

The Gentleness of a Great Man

ROOSEVELT AND THE KITTENS

Theodore Roosevelt, while he was President, was once enjoying a horseback ride in the vicinity of Washington, in company with Secretary Root. They were going along Sixteenth street, when a series of short cries attracted the President's attention. "What is it?" asked Secretary Root. "Kittens, I think," returned the President, "and they seem to be in distress." Then the Chief Magistrate

A Strong Man's Pity and Kindness

began an investigation and discovered that the melancholy chorus issued from the open catch basin of a sewer, where a litter of kittens tied up in a bag was found. The wrath of the President flamed out against the wretch who had flung the kittens there to die in slow agony, and he caused them to be rescued and placed in the hands of a humane person who undertook to care for them.

The Kittens Are Saved

CHARITY

If in winter you shall drive
Birds from crumbs you shall not thrive;
But if you feed them, they will fly
Up and tell it in the sky.

For kindness has a merry wing,
Gratitude a will to sing
To the seraph with his pen,
Writing all the deeds of men.

Every angel weeps when he
Pens a tale of villainy;
But if kindly deeds he write,
Heaven dances with delight.

—*James Stephens.*

THE FAIR ONE WITH GOLDEN LOCKS

There was once a beautiful princess called the Fair One with Golden Locks because of her beautiful hair. A neighboring king fell in love with her, but she refused him. He then sent one of his favorite courtiers on another embassy to her—Avenant, a very handsome youth, who was as good as he was wise. On his way to her country while sitting, wearied, by the side of a stream, he perceived a carp, which, in endeavoring to catch some flies, had leaped out of the stream so far as to throw itself on the grass whence it could not get back to the water. Avenant's heart was moved to pity and he picked it up

Avenant Saves His Little Brothers of Fin and Feathers

and put it, nearly spent, in the water. "Avenant," said the carp, "you have saved my life and I shall never forget it."

The next day he chanced to see a crow in great distress, having been captured by a huge eagle. Taking his bow, he shot an arrow so close to the eagle's eye that it dropped the crow, which flew in great joy and thanked Avenant for its rescue, promising not to be ungrateful. Another day he came across an owl caught in a fowler's trap and set it at liberty. "Avenant," said the owl, "in a little while the fowler would have come and killed me. You have saved me. I feel the deepest gratitude to you and I will strive to pay my debt."

Finally Avenant reached the court of the Princess, a most lovely maiden, who fell in love with the handsome youth instead of the king whom he represented. She used every pretext to detain him in her court. To do this, she said that she did not like to go away before a ring which had fallen from her fingers into the water a month before, and which she highly valued, had been found. "I have made a vow never to hearken to any proposal of marriage unless the ambassador finds my ring." Nothing could shake her from this decision.

The Princess Sets Avenant a Task

Avenant was in despair, for the idea of finding a ring lost in a river a month before was absurd. But still, not being accustomed to give up easily, he went to the river, where to his joy, a carp spoke to him, saying, "Avenant, you saved my life in the meadow where I must have died if you had not come to my assistance, and now I am come to pay my debt. Here is the ring." Avenant thankfully took the ring out of the carp's mouth and returned rejoicing to the court, where he presented it to the Princess. Intensely surprised, she immediately set him another task, viz., to kill a neighboring prince, a great giant as tall as a steeple, who was persecuting her in every way and killing her people because she had refused to marry him.

The Carp Finds the Ring

Avenant was dismayed, but being a youth of great courage, and realizing that death must come sometime and can never come but once, he set forth determined to do his best and to be resigned to whatever fate befell. The road to the giant's castle was strewn with the skeletons of men whom the giant had devoured. When Avenant finally reached the castle he immediately challenged the giant, and would have been instantly killed by the iron mace which the giant lifted to beat out his brains, if a crow had not that instant alighted upon the giant's head and with its bill pecked at his eyes. With eyes blinded by blood, and in great agony, the giant could do little, and Avenant soon killed him and cut off his head. "Avenant," said the crow, "I did not forget your kindness to me when you saved my life. Are we even now?" "No," said Avenant, "I am now in your debt." Taking the giant's head, he went back to the Princess, who was at once delighted and dismayed.

The Crow to the Rescue

Casting about for another pretext to detain him, she declared that she could not leave her kingdom without some of the magic water from the fountain of youth in the cave guarded by fiery dragons. "Madame," said Avenant, "you are so beautiful that this water will be of no service. However, I will go in search of it, although I am certain never to return." The cave was in a horrid rock and was as black as night, whence issued thick smoke. On either side was a dragon belching fire from its mouth and nose and eyes, with prodigious claws and long tail rolled up in a hundred coils. Avenant went on, resolved to make the attempt to enter the cave, though he knew it meant certain death, when an owl called to him from a hollow tree where it was perched. "Avenant, you rescued me from the fowler's net. I am now ready to pay my debt of gratitude. I know all the secrets of the cave. Give me the phial and I will fill it." Avenant did so and the owl returned in less than an hour with the precious liquid. Overjoyed, Avenant thanked the owl, re-

The Owl Obtains the Magic Water for Avenant

turned to the city and presented the magic water to the Princess.

There was nothing left for the Princess but to consent to go with Avenant to his distant kingdom, where shortly after her marriage took place. Later the king, who was not a very good man, died, and then the Princess and Avenant were married and lived happily ever afterward.

A Happy Ending

(The episode of the crow and the eagle has been changed to harmonize with the theme, kindness to animals. The eagle was following the law of its existence in getting food and did not deserve death. This fairy story like all others given, should not be used beyond the fairy story age.)

[Additional stories, as "Dog Sultan," "Snow White and Rose Red," "House in the Woods," "Beauty and the Beast," "The Frog and the Princess," "The Queen Bee," may be used.]

DUTIES IN THE SCHOOL

School is not a place merely to learn lessons, to study books. It is a place to learn how to live, to be prompt in attention to duty, to be obedient to authority, to be kind and helpful to others. Its function is two-fold—to give the individual, by training and development, the use of his powers and faculties, and to fit him for citizenship. A school is as much a place for making citizens as the home. High marks in examination are not the best test of the efficiency of a school. A better one is found in the preparation it gives for manhood and womanhood and in its training for citizenship. The second grade is none too early for the children to learn that school is not an end, that reading, writing, arithmetic, spelling, manual training, domestic science, are not ends, but means, simply tools to equip them for their adult life. Pupils too often go through school without learning this truth, which should be talked of frequently.

Aim of School to Make a Strong Individual and a Useful Citizen

What must the child do to make the best possible use of the means that the school offers for his development? The answers to this question should be drawn as largely as possible from the children. There might be a drawing upon the blackboard of a fortress on a hill labeled Fort Knowledge, with an army camped below besieging it. A vivid, vigorous account of some famous siege of the past should be given—a siege of the days of personal prowess, not of the present mechanical warfare. What are the virtues necessary in the soldiers that the siege be successful? As the following are named by the children they should give reasons why they are necessary: earnestness, regularity, obedience, industry, orderliness, promptness and punctuality.

Making Best Use of School Training

In this siege who is the captain leading and directing the assault? What are the duties owed to this officer? These duties—obedience, respect, helpfulness—should be discussed, and illustrations given by children who have seen camp or barrack life.

The other function of the school is to fit for citizenship. School is the child's first experience of community life, the first place where he lives with those not of his own immediate family. They are his brothers, however; it is still a family into which he has entered. To fit him to live with all sorts of people in the world, he must learn to live with the members of this school community. What are the mutual duties of this school family, membership in which is called school citizenship? By suitable figures of speech and parallels bring out these duties—kindness, unselfishness, protection of younger, and avoidance of jealousy. Soldier life furnishes excellent stories to illustrate these duties, stories of soldiers carrying young drummer boys out of danger, or ministering to weak and wounded comrades, or sharing their scanty rations in times of stress.

Duties of the School Family

Kindness and helpfulness are shown: in not taking time of comrades by whispering or playing; in setting a

good example; in helping classmates in household tasks or other duties that interfere with attendance at school or study; in sharing lunch and fruit not merely with chums, but with the hungry and those who would most enjoy them; in not noticing deformities or any personal peculiarities of speech or action; in not speaking of dress in the presence of those not well dressed; in wearing simple dress; in not laughing at mistakes or awkwardness. Here, as elsewhere, lead the children to do these things, to form the habit, and the right feeling will surely come. On the playground and on the way to and from school, in any cases of injustice or temptation, the older children are by the law of fraternity bound to protect the younger. The poem of "The Mountain and the Squirrel" may be quoted to show the proper attitude of the others when a classmate has won in some contest, whether of the playground or classroom. One star differeth from another, but they all together make up the glory of the firmament. Moreover, it is not the victory, but the effort, that gives strength. The prize is not an end. It is simply a means to induce one to make a stronger effort to prepare for the real race, the real battle of life. The man in the parable who used his two talents just as well as he could, received the same reward as the one who had five talents. Great care, it is needless to say, should be exercised in praising the efforts of those who try to reach the head in a class or a test, stress being placed always upon the effort as well as upon victory, even to the neglect of the latter. Moreover, a horse does not run well alone. He is always paced. The boy who surpasses one in a contest is simply the pacer to incite his mates to greater effort. Shake hands with the victor, congratulate him and thank him for pacing you. The success of the American yachts in defending the Cup but incite Sir Francis Lipton and the English builders to greater efforts. And they always heartily congratulate the victor.

Kindness to Fellow-pupils

The Effort, Not the Victory, to Be Praised

The classmate's success is that of a brother and reflects

honor upon the brotherhood. Members of a distinguished man's family gain in honor from the relationship. So the victory of a schoolmate enriches the school's life. And another reason to congratulate him is afforded by the Golden Rule. If you were in his place you would expect felicitations. Many teachers will not have competitive contests for fear of engendering jealousy. They thus lose a most excellent means of training their charges in fairness, magnanimity and brotherhood.

The Success of One Reflects Glory on the Whole School

The Golden Rule applies in all school action. School citizenship should be made a cult. The word "deportment" on report cards should be changed to "school citizenship." The other standings show how the child is acquiring the use of tools, by which he can use his talents and faculties. The standing in school citizenship measures the degree of development of his social self, his success in meeting the requirements of living with all sorts of people.

School Citizenship

The child should understand that the teacher represents both the home and the school. The parents have delegated certain of their duties to the teacher. The state has chosen him as its representative. Hence the respect due to parents and the state belongs to the teacher. Blind obedience should not be exacted, because out of harmony with democratic institutions, which make obedience depend upon a general recognition of justice and respect for the rights of the whole. Children should be taken into confidence, as are the Japanese people and soldiers. A Japanese admiral recently said, referring to the great respect paid to authority in his country: "We always try to let our men understand what is just. If they feel that, they all do it." Take, for instance, rules about whispering. The children have found that orderliness is required in the school life. Direct the discussion so that they see that whispering prevents orderliness, since, if one has a right to whisper, all have, and nothing but confusion could result from such a state of affairs; then

Obedience Should Be Intelligent

let them make the rule about whispering themselves. Since the rule is their own, born of their reason and sense of justice, they will yield a cheerful obedience and be ready for firm and steady enforcement.

To strengthen the habit of obedience to rules which seem to infringe upon personal rights and to deepen the sense of subordination to a larger whole, Kant's Categorical Imperative, modified to suit the school unit, should be used: That one may not do what it would not be best for the whole school to do. If John has a right to whisper, then all have a right, and what would become of the school in the resulting chaos? If Mary has a right to come late, then all have the same right, and how and when could school begin? If Will may play truant with impunity, then all may, and there would be no school.

Kant, in Simple Terms

Develop *esprit de corps* in every possible way, the feeling that the whole is more important than any of its parts. To this end discourage any club or secret societies, but instead develop a social life of the school in which all may take part. As to school management, promoting that which conduces to forming habits of right school conduct, that does not fall within the scope of this work.

The Importance of the Whole

Stories, Quotations

Envy is the mean man's praise.—*English Proverb.*

* * *

Envy crieth of spite when honor rideth.

—*German Proverb.*

* * *

Who misses or who wins the prize?
Go, lose or conquer as you can;
But if you fail, or if you rise,
Be each, pray God, a gentleman.
—*Epilogue to "Dr. Burch and His Pupils."*

A MODEL CADET

Robert E. Lee was a model cadet at West Point, always spick and span in his different suits, always at the head

of his class in his studies, always ready in his duties, in drill and all he had to do. He never received a demerit or bad mark in all the four years, and graduated second in his class. And perhaps there was never a military leader more beloved by his men.

PUNCTUALITY AND REGULARITY

Example of Washington

Washington was punctual in everything and made everybody about him punctual. At Philadelphia he regularly walked up to his watchmaker's to compare his watch with the regulator. At Mount Vernon he invariably consulted the dial when returning from his daily ride. The affairs of the household were conducted most methodically. Of the large number of servants each had his special duty and from each strict performance was required. Even the fisherman on the bank watched for the cook's signal, at a certain hour, when to pull in shore and deliver his catch in time for dinner.

PUNCTUALITY

(For the teacher)

Inspired by the Minute Men

It is said that the merchants of New York complained of a lack of punctuality in their clerks, who, if due at seven, came anywhere between seven and eight. The school principals took up the subject with the children. One principal spoke of the Minute Men of the Revolution, ready to turn aside at the minute from their business, sacrificing sleep and food to be on hand when wanted. His school was so impressed that they formed a league with the motto "Promptness and Punctuality." A flag was bought and hung over the door, waving over the punctual ones, and was then removed before the arrival of the tardy ones.

VERISLOW

No doubt that Verislow was Such
As Casual Callers Flatter much;

REAR VIEW OF MT. VERNON. (SHOWING WASHINGTON'S SUN DIAL)

His Maiden Aunts would say with Glee,
"How Good, How Sweet, How Dear is He!"
And yet, he Drove his Mother Crazy—
He was so Slow, he was so Lazy.

(This Goop was called Verislow because he was very slow.)—*Gelett Burgess.*

DUTIES IN THE COMMUNITY

Social danger and civic cleanliness and beauty should be made the basis of discussions on the disposal of refuse, and the Golden Rule the guide of action, with the aid of social imagination.

1. Directions for quiet conduct on the street:

On the Street

No loud talking, or laughing, or rough sport in streets or parks, except where places are specially provided for such sports.

No crowding, jostling, or pushing of way.

No blocking of sidewalks by walking more than two or three abreast.

Quiet greeting of acquaintances.

No staring at physical defects or deformities of unfortunates.

No munching of nuts, fruit or candy, or chewing of gum.

Courteous answers to questions of strangers.

Courtesy and helpfulness to aged people in answering questions and helping them over crossings or along slippery pavements.

Quiet, inconspicuous, appropriate dress.

Proper carrying of cane, umbrella and basket.

Bases: justice, the due regard for rights of others, and the Golden Rule.

2. Directions for quiet conduct at public places:

At Public Places

Punctuality at church and public entertainments. If unavoidably late, no taking of seats until it can be done without annoying others.

Remaining in seat until the close, or, if forced to leave, doing so quietly.

Taking the farthest seat (unless seats are reserved), that people may not have the annoyance of crowding past, especially in street cars.

Courtesy and patience over delays at entertainments.

Always making haste in lavatories and dressing rooms that others may have the privileges furnished to all.

No munching or chewing.

No conduct that will attract attention or annoy others.

Bases: justice and the Golden Rule.

3. Directions for quiet conduct in traveling:

In Traveling

Giving seats to the aged and to mothers with babies, in waiting room or car.

Amusing fretful children.

Checking baggage for nervous old people.

No rushing for tickets or to board or leave car.

Courteous expression of gratitude to anyone who offers a seat.

No monopoly of more than the seat paid for.

No eating except at regular lunch time.

Bringing cups of tea or water for the aged or weary.

Courtesy to trainmen.

Bases: justice and the Golden Rule. The best way to present all these rules of public conduct is by means of stories that attract or repel. Observation supplies plenty of material.

Rules and regulations of the community must be obeyed scrupulously because they are for the good of the whole. The community is one family, and these rules have been made by that family for the good of the whole. They are not arbitrary commands of councils or boards or mayors. A certain need of the community or a certain danger has been discovered, or some right has been found unprotected. Public opinion formulates the law or ordinance to meet the situation. That law is the expression of the desire and will of the children's own parents. Because the insubordination of American children leads to disobedience of rules they think arbitrarily imposed, this

Rules of Community Must Be Obeyed

conception of law as the embodiment of the social will in regard to a present condition should be impressed upon them, and constantly reinforced by the co-operation of teacher and pupils in making the laws of the schoolroom.

The present conception of law as something to be obeyed only when it coincides with one's wishes, is one of the most alarming factors in the civic situation. Real citizenship is shown in obeying laws that limit or hinder in the desire of the moment. Begin early to show that law is not made for those only who choose to obey, or for those occasions only when it coincides with desire. If only for occasions and for people when there is no conflict with desire, there is no need of law. The need of law shows that its very essence is generality and restraint. The best means of impressing upon the mental habit of the children the binding force of law upon all, is by constant use of Kant's Categorical Imperative, for which they have been prepared by the principles of generality used in the previous lessons, "One may not do what it would not be best for all to do." If I break a certain ordinance (use specific ones), then all have an equal right to do so. What would be the result?

Law Is for the Good of All

Good will to the community lays its injunction upon one to obey the laws. No matter how much inconvenience obedience may occasion me, I must help my brothers and sisters in this big family to live their best lives. The laws regulating the height of buildings may hamper me, but they are for the good of my neighbor across the street whose rooms would be darkened. The ordinances regulating the width of porches may seem ridiculous to me, but they guard the right of my neighbor to an unobstructed view. Those regulating speed of horses and automobiles may hinder my enjoyment, but they protect the rights of my brothers to the safe use of streets and roads. Ordinance after ordinance which limit the personal rights of the individual in the interest of the whole, should be discussed in this way, that the children may see

Each for All

that every time they break a law they say, "I have no good will toward my brother. I am a traitor to the public good."

Best for All Is Really the Best for Each

Moreover, what is best for the whole is best for each individual. If banana peels are thrown on pavements, I may slip. If there is spitting on streets or cars, germs may enter my lungs. If a wooden structure is built within fire limits, my house may catch fire from it and burn down.

The children should early come to a knowledge of their civic, their social selves—their life with strangers, the larger brotherhood, and the law of that life,—subordination of private self to civic self.

Stories

THE DOG IN THE MANGER

A dog in a manger, by his growling and snapping, prevented the oxen from eating the food which had been placed for them. "What a selfish dog," said one of them to his companions; "he cannot eat the hay himself and yet refuses to allow those to eat who can."

Moral: The contemptible grudge to others what they themselves cannot enjoy.—*Æsop.*

SPARTAN RESPECT FOR THE AGED

There was a great play at the principal theatre in Athens. The seats set apart for strangers were filled with Spartan boys; and other seats not far distant were filled with Athenian youth. The theatre was crowded,

Some Well-trained Greek Boys

when an old man, infirm and leaning upon a staff, entered. There was no seat for him. The Athenian youth called to the old man to come to them, and with great difficulty he picked his way to their benches; but not a boy rose and offered a seat. Seeing this, the Spartan boys beckoned to the old man to come to them, and as he approached their benches every Spartan boy rose and

stood with uncovered head until the old man was seated, and then quietly resumed their seats. Seeing this, the Athenians broke out in loud applause. The old man rose and in a voice that filled the theatre said, "The Athenians know what is right; the Spartans do it."

STEPHEN GIRARD'S ORDERS

Obedience Is First

Stephen Girard, the great merchant, discharged a man who had saved him several thousand dollars by not buying a cargo of coffee when instructed to do so. "You should have obeyed even if you had broken me." A similar story is told of the bankers Rothschild.

THE FREIGHT ELEVATOR MAN

"That young man receives just double the wages of the man who runs the passenger elevator," said a man to his friend, as they passed the freight elevator in a large shoe factory.

"How do you account for that?" asked his friend.

"Oh, the president of the company found out that he carried out his orders to the letter. You see there had been two men killed in that elevator—when riding contrary to orders. The two men who had charge of the car on those occasions were discharged in turn and then this man was given the position.

The New Man Obeys Orders

"One morning, about a week after the new man went to work, the president of the company rushed down to the freight elevator, anxious to reach the top floor as soon as possible; the passenger car is at the other end of the building, you know.

"'You can't ride in this car,' said the new man, barring the way, 'go down to the passenger car.'

"'That's all right, young man,' said the president, attempting to board the car, 'but I'm Mr. Plant, the president of the company, and I'm in a great hurry.'

"'I can't help that,' said the young man; 'my orders

are that no one shall ride in this car with me and I'm going to carry out my orders as long as I stay here.'

"Mr. Plant turned and went to the other end of the building, not in the best of humor, but secretly pleased, nevertheless, that the company had secured the services of a man who would obey orders strictly.

He Is Unexpectedly Rewarded

"Just as the factory was closing down for the night, the president sent for the new man at the freight office to come to his office. The young man came into the room fumbling for his cap, evidently expecting his discharge.

"'Let's see, you have a family, young man?' queried the president.

"'I have a wife and a—a boy, if he's still alive. The doctor says as how he's liable to die any minute.'

"'Suppose that I let this little incident of the morning pass, will you see that I am accommodated in the future?'

"'Yes, sir, if I have orders from the superintendent who hired me. But I couldn't go back on the orders he gave me until then.'

"'Well, you are just the man we want for the position,' said the president, smiling. 'Your salary will be doubled beginning with to-day.'"

VALUE OF OBEDIENCE IN BUSINESS

A man who is a magnate to-day started in as a boy to work before the development of the telephone. The president of the company which employed him had had difficulty in getting hold of a messenger who could carry a note and come back the same day. He went downstairs and picked out this boy from the shipping department. "Can you do as you're told?" he asked. "Yes, sir." "Well, then, I want you to stand by my desk and say nothing until I send you on a errand. I want you to come back as soon as you can, and stand by this desk again, and say nothing. Do you catch that?" "Yes, sir."

He Began at the Foot But Rose to the Top

Next morning this boy came to work. The president had left for New York to be gone two weeks. The boy

took his place by the desk and stayed there all day. Next day he was there again. By the third day the vice-president undertook to put him at something useful. The boy was blind and deaf. He stayed by the desk, and said nothing. He stayed there two weeks, until the boss got back. "Well, you've certainly got hold of the biggest numskull in the place," said the vice-president, as he told the chief this story. "That's just the sort of boy I've been looking for," was the reply. He sent the lad away to be educated, and in a few years made him superintendent, then general manager, then an officer and stockholder. In time the boss died, and the erstwhile errand boy married his widow. To-day he is not only head of that corporation, but owns most of it.

He Knew How to Obey

OBEYING ORDERS

An English farmer was one day at work in his fields, when he saw a party of huntsmen riding about his farm. He had one field that he was especially anxious that they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses, so he despatched a boy in his employ to this field, telling him to shut the gate and on no account to allow it to be opened.

The boy did as he was bid, but was scarcely at his post before the huntsmen came up and peremptorily ordered the gate to be opened. This the boy declined to do, stating his orders and his determination not to open the gate.

After a while one of noble presence advanced and said in commanding tones: "My boy, do you know me? I am the Duke of Wellington—one not accustomed to be disobeyed. I command you to open the gates that I and my friends may pass through." The boy lifted his cap and stood uncovered before the man whom all England delighted to honor, and then answered firmly: "I am sure the Duke of Wellington would not want me to disobey orders. I must keep the gate shut. No one is to pass through but with my master's express permission."

The Farmer's Lad Holds the Gate

Greatly pleased, the sturdy warrior lifted his own hat and said: "I honor the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers I could conquer not only France but the world;" and handing the boy a glittering sovereign the old Duke put spurs to his horse and galloped away to the hunt in another direction.

THE ROMAN SENTRY

The Glory of Rome—Discipline and Obedience

There is a noted painting called "The Roman Soldier at Pompeii." The sky is full of lurid flames and smoke, while burning lava and red-hot ashes are falling everywhere. People are rushing in every direction, horror-stricken at their peril, but amid all the tumult and excitement, one figure, that of a Roman sentry, stands grim and unmoved with a look of calm and high serenity upon his face while he rests upon his spear. Commanded to remain at his post until relieved, he obeys. This fine picture was suggested by the fact that after eighteen centuries had rolled away the skeleton of such a sentry was found in Pompeii still at the post of duty where he had met death boldly and steadfastly.

In Each One Lies the Image of God

The sculptor sees in the marble the lovely image. His function is to carve out the beautiful statue. In each human being lies the image of God, for man was created in the image of his Maker. Society, through the state, is the sculptor whose function it is to bring out this beautiful image, the most beautiful of all, as Shakespeare exclaims in his striking description: "What a piece of work is man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world!"

But through misconception of its duty, through social and economic mistakes, through slow realization of its social as well as its police function, society has not per-

THE ROMAN SOLDIER AT POMPEII.

formed its duty. It has not provided conditions by which every child is born with his rightful inheritance of a strong, healthy body, or by which his powers are fully developed. It has not been careful to provide the parents with "bread, beauty, brotherhood," with protection from vice, disease and under-nutrition, and therefore children are born defective through no fault of their own. Society has not taken the defective children and surrounded them with that care which would develop the hidden image. As a result of this neglect, men, women and children are crippled in body, crippled in will, crippled in mind or stunted from overwork and under-supply. Because society has failed to provide the nourishment and protection needed, defectives are what they are. Hence, the utmost sympathy, courtesy, helpfulness and forbearance should be shown them because of their great misfortune, for which they are not responsible, that their image of God has not been developed.

Society Not Yet Awake to Brotherhood

The poor do the work of the world. Through its mistaken economic and social notions, society gives them the smallest returns, returns insufficient to develop their own full powers or to make possible the complete development of their children. A man earning only $1.50 a day can expend upon each child, at the most liberal estimate, only twenty cents a day for food, clothing, shelter, education, industrial training and all that develops manhood. His sons and daughters, therefore, being less efficient than their parents, receive less for their labor, and their offspring, being still more inefficient, receive still less, and so on through the endless chain of poverty and inefficiency. Not endless, after all, for in London the end, sociologists state, is after the fourth generation from the strong, healthy country-bred in delinquents and defectives. On account of the vast social debt owed them, on account of the great social injustice done them, the poor should receive most kind and helpful treatment from children.

Injustice Done the Very Poor

Taught thus, children will grow up with the determination to do their part as men and women to change the social and economic conditions which make for poverty and its terrible consequences.

Quotations

The father's virtue is the child's best inheritance.

—*Old Proverb.*

* * *

Heaven forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the strength of all.

—*Pope.*

* * *

They serve God well
Who serve His creatures.

—*Mrs. Norton.*

* * *

In faith and hope the world will disagree,
But all mankind's concern is charity:
All must be false that thwart this one great end;
And all of God, that bless mankind, or mend.

—*Pope.*

CHAPTER XVI

BROTHERHOOD AND SOCIAL PARTNERSHIP

The crest and crowning of all good,
Life's final star, is Brotherhood.

—*Edwin Markham.*

The partnership of society in the manufacture of human souls puts a sense of duty and of obligation upon the honest man that should crush him in misery if he neglects it, and exalt him in happiness if he accepts it.—*William Allen White.*

THE child must get a clear mental image of the "brotherhood of man," so that he may realize it in its full meaning. The "brotherhood of man" must be made visible for it to have force as an ideal. Seeing is, indeed, not only believing, but doing. "The seer is the doer."

The brotherhood of man is both spiritual and physical. Men are brothers through the fatherhood of God. The fatherhood of God, the brotherhood of man, are correlative terms. To help the child realize this relationship, lead him to image the ideas in the opening words of the Lord's Prayer. "Our Father," not "My Father"—Our Father, the All-Father. Never allow the child to repeat the words parrot-like. Call attention constantly to the image they rouse, the Father and His big family. Question what the relation of brotherhood means in the child's own family—sympathy, kindness, helpfulness, justice, generosity, the good of the whole family before that of any one member. What then does it mean in this larger family, God's family?

Brotherhood in God's Family

Question what the words mean, "Thy kingdom come, Thy will be done in earth as it is in heaven." What is this kingdom in heaven? The reign of justice, kindness,

love, equality. (Bring out the meaning of each by simple illustrations.) What does it mean that His kingdom is to come here "in earth"? That justice, kindness, love, equality, are to reign here just as in heaven. Who are His agents here to do this? His children, we, the brotherhood. We cannot do it by wishing, can we? "You can't make a puddin' wi' thinking o' the batter," Mrs. Poyser says. We must do it. In various ways this process of imagining and reasoning must be repeated through childhood. The morning prayer at school and the prayer at bedtime afford opportunity.

Physical Brotherhood

The physical brotherhood, the kinship of blood, may be effectively shown by a genealogical tree or book of genealogy, at the same time explaining the old patriarchal family with its growth into clan, tribe, nation, and questioning about the child's own remote relations and connections.

Brotherhood Through the Social Nature

Men are also brothers through their social nature. They are constituted social creatures, dependent, incomplete, only parts of a larger whole. The vast industrial organization of to-day makes visible as never before the brotherhood of men, their social partnership. Science, by concentration of industry and the forces of society, and by division of labor, has made the theoretic brotherhood of men a prosaic fact through their mutual interdependence. Bound together by railway, steamboat, telegraph, telephone, that annihilate time and distance, and by the closest bonds of industrial interdependence, there is such a necessary and vital union of mankind, such an "indivisibility of interests and indissolubleness of relations," that society is indeed seen to be but one big family with many members. In order that the child realize this social membership, he must clearly see the solidarity of humanity. No opportunity should be lost to show how we are "mortised, dovetailed, sutured into each other," and how the well-being of one is interwoven with prosperity of all.

In the economic world, almost everything may be used as a text. Take breakfast, for instance. The melon comes from Colorado, or the orange from Florida, the coffee from Brazil or Cuba, the cereal from the Northwest, the bacon from Kansas City, Chicago, or New York, the condensed milk from Maine, the tea from Japan, the bread from a bakery, possibly in a distant city. The table linen comes from Ireland or France; perhaps the china from Ohio, New York, Germany, France or Japan; the silver from Nevada or Colorado, manufactured in New York or Connecticut. Then to get all these things to the breakfast table, the packing, the shipping, the engines, the trains, the markets, are necessary. Then come the manufacture of the means of transportation and the mining of the coal and iron necessary.

Illustrating Social Interdependence

Show how people of the children's own community are knit together for good or ill. Johnny's father, for instance, is a milkman who sells milk in order to buy shoes from Mary's father, the shoe-dealer, clothes from Roy's father, the tailor, and bread from the baker, Lucy's brother. If Johnny's father is unable from any cause to sell milk, he cannot purchase the goods of these producers who in their turn must purchase less from others. Exchange is the law of society. What one lacks another has. The greatest and the least give and receive. As each cog in a great machine fits into some other and is dependent upon it, so each person fits into some groove that makes him dependent upon others.

Unity of Action Necessary to Success

The child himself sees the principle of solidarity in operation in the schoolroom and on the playground. If a child whisper or play in the schoolroom, he hinders the work of the whole. But the principle is more in evidence in the games on the playground, where teamwork reveals the mutual dependence. Much should be made of this teamwork, of the subordination of the individual to the whole, of the strong supplementing the weak, of the pull together for the common end, which is the

success of the whole. Every tendency of a boy or girl to sacrifice himself for the good of the team should be praised. It must be iterated and reiterated that this is the only way to succeed—by unity of action.

Close Union in the Moral World

In the moral world humanity is as closely bound. If a man drink and gamble and lead a life of vice, his family feel the shame and disgrace; his children inherit and transmit to their descendants vicious traits and weakened constitutions, and society must maintain courts and prisons and asylums for him and his children and his children's children.

Nowhere does this solidarity reveal itself more terribly than in disease. Selfishness showing itself in disregard for welfare of others leads to epidemics and death. A family living on the upper reaches of a river are careless as to sanitary matters in a case of typhoid. An epidemic of typhoid follows in all the towns upon the river. The health of a great city is endangered by a single case of contagious disease.

In the industrial realm, greed leads to dishonest methods of business that lower the standard of morality, and to exploitations of humanity that deprive it of health, comfort and happiness, and affect the stability of society itself.

The Accumulated Labors of Many

In the scientific world no discovery or invention is the work of one man. The scientist uses the accumulated labors of all the generations of scientists that have preceded him and depends on the co-operation of his contemporaries. The serum for diphtheria, for instance, is the result of a long chain of investigations made by scientists in many lands, each using the results of the others as the basis of his work. When investigation and experiment are carried on by contemporaries, and competition is lost sight of in co-operation, science takes long strides in advance. In no period of the world's history has ship construction made the progress it is making to-day, and it is because the great shipbuilders are work-

ing together, each having the practical benefit of what they all are doing. And why should not the world's benefactors work conjointly? Each discovery, each invention, affects large numbers. The discovery of the nitrogen-bearing power of the bacteria in the tubercles of the roots of certain plants affects, by the renewal of exhausted soil, the welfare of every farmer in the world. And as Dun and Bradstreet continually show, the welfare of every industry depends in the last analysis upon the farmer.

Illustrate the house that Jack built by an intricately dissected map, with the parts labeled with different occupations, trades, professions and businesses. To illustrate the helplessness of the solitary individual, have children read "Robinson Crusoe," or write their own imaginary experiences when marooned on a desert island. Thus they come to realize that the parts of society are as necessary to each other as the parts of an animal organism. Finding themselves thus a part of the social whole, they realize also that their supreme end is not simply to perfect themselves, but also the society of which they are a part, and that their ideal self is the social self—not individualism, not familism, but omni-ism—brotherhood.

The Ideal Self Is the Social Self

Through this solidarity we entrust many vital interests to others, who thus become trustees. Instead of milk from our own cow, whose food and environment we can attend to, we buy milk from the milk-dealer. We trust him to furnish pure milk. Instead of water from our own well, whose purity and wholesomeness we can guard, we take water from the waterworks. We trust them to furnish pure water. Instead of baking our own bread, we buy of the baker. Instead of having our own vehicles, we ride in the trolley or steam cars. Instead of butchering or preserving, we buy our meat from the packers and our fruit from the canning companies. Instead of taking care of our savings ourselves, we deposit them in a bank. This economic interdependence puts us, as it were, at

Trustees of Social Welfare

many another's mercy. If even one fails in his trusteeship, if the banker embezzles or speculates, if the meat-packer adulterates, if the traction company disobeys the safety ordinances, if the milk-dealer sells infected or adulterated milk, if the water company fails to install a filtration plant or guard the source of supply, if the baker uses alum or chalk, then through this interdependence of all countless numbers suffer.

Those who betray trust to-day murder hundreds and thousands or steal from multitudes—theft and murder, "though at long range." Betrayal of trust at long range—the betrayal of those unseen and unknown—so prevalent at the present day, shatters the commandments, "Thou shalt not steal," "Thou shalt not murder," "Thou shalt not lie." The betrayal of trust by a venal inspector of mine, factory, boat or theatre often makes him a murderer of thousands. The betrayal of trust by directors who speculate with the securities of their companies causes them to steal from multitudes. The betrayal of trust by the promoter who issues a false prospectus makes him a liar deceiving numberless people.

Betrayal of Trust Is Greatest Sin of To-day

Breach of trust is the greatest sin of to-day, and its heinousness should be brought home to the child in no uncertain way. The child must be made to realize that every business, every occupation, every profession, no matter how humble or how exalted, is one of trust, one on which the safety—moral, physical, financial—of countless unseen and unknown people depends. As examples may be mentioned the serious trust reposed in telegraphers, switchmen, track-layers, train-despatchers, engineers, inspectors, dairymen, carpenters, stone-masons, architects, builders, theatre-owners, landlords, office-holders, business officials, directors, steel-makers, legislators. The heinousness and far-reaching results of the betrayal of their trust should be made extraordinarily clear.

Every Occupation Is One of Trust

To this end begin with the ordinary occupations with which the child is familiar: the trust reposed in the janitor

to keep the floors clean, in the engineer to maintain the right temperature and atmosphere, in the teacher to develop character and train the intellect, in the postman to deliver mail accurately and expeditiously, in the policeman to guard lives and homes. In each case show the evil that results from the betrayal of the trust, and make the attitude of the child or school that of scorn and contempt for such breach of trust. Later, consider the trust reposed in the architect and builder of the school-house, or the church or theatre, in the waterworks company that supplies the water for the building, the electric company that wires the building for lighting. Still later take up various occupations, studying the trusteeship involved in each and the terrible results that follow upon the betrayal of that trust.

Common Positions of Trust and Stewardship

Since much of the heartless insensibility of the betrayers of trust and of the apathy of the general public is due to the fact that the injured are not seen and not known, the social imagination must be developed, apropos of incidents in the daily press, to make the children visualize the sufferers from the betrayal of trust. Men who are kind and loving and generous to those they know will yet, as directors, refuse to install appliances on railways or in factories the absence of which means the death of thousands, all because, not being brought into direct contact with their victims, these obdurate officials do not visualize nor realize them. Too much attention cannot be paid to the development of the social imagination and the sense of brotherhood, that our youth may feel the sufferings of their unknown and unseen brothers as their own.

Developing the Social Imagination

As condemnation of social sin is almost wanting because of considerations of the good private character of the offenders, emphasis should be laid upon the fact that the goodness or badness of private character does not enter into the enormity of social sin. The man who knocks one down and steals one's purse, is considered a more despicable character than the banker who specu-

lates, and thereby causes the ruin of thousands of depositors, or the directors who refuse to install a system of automatic signals with the result that an accident occurs in which hundreds are killed; but the former does much less harm. The poisoner who drugs his victim is considered wickeder than he who, through his adulterated foods, slowly poisons thousands, but the evil the former accomplishes is infinitesimal in comparison with that wrought by the other. By contrasting in this manner individual crimes of violence and wholesale breaches of trust, the children are made to realize that the depraved, desperate criminal is not the most dangerous man to-day, that social sin is to be judged and punished, not by the private character of the offender, but by his deeds and their far-reaching consequences, and that there are no private virtues that can balance social sin.

Good Private Character No Atonement for Social Sin

Every child born into the world is a debtor. Everything that has gone before enters into his life. The sum of all the past is his—all that has been felt, thought and done. Thousands have worked on the inventions and discoveries that contribute to his ease. Thousands are engaged in producing all the material things that contribute to his physical comfort. Thousands have been producing the works of art that delight his eye. All the multifarious ways in which his travels are made swift and comfortable mean other thousands working for him. He is thus indebted both to the past and the present for all that he is and all that he has of ease and comfort.

The Present Is Debtor to All the Past

Orison Swett Marden draws up in the form of a bill the social indebtedness of the individual:

"John Smith, Debtor:

"To all the past ages for the sum total of the results of the toil of the men and women who have lived and toiled for him.

"To the privations, the sufferings, the sacrifices of those who have bought freedom from bondage, immunity from slavery, emancipation from drudgery.

"To all the inventions that have ameliorated the hard conditions of mankind and which have emancipated him from the same hard drudgery and stern conditions, the same narrow, limited life of his prehistoric ancestors."

William de Witt Hyde thus puts the social debt: "Food and raiment, fire and light, shelter and rest, are bought for us by the exposure of the lone shepherd on the mountain side, the weary weaver at the loom, the weather-beaten sailor before the mast, the engineer driving his train against the storm, the miner in the bowels of the earth, the woodman in the depth of the forest, the fisherman off the foggy bank, the plowman in the monotonous furrow, the cook drudging in the kitchen, the washwoman bending over the tub, and the countless host of artisans and teamsters and common laborers who form the firm broad base on which our civilization rests."

Another Statement of the Social Debt

Here is presented the social debt of every individual, for no one can get something for nothing. Nor can anyone else pay the bill, for "the bill being personal is untransferable." Only personal service pays it—not money, nothing but personal service in the social partnership. This is the obligation resting upon each one, to labor in order to pay his debt. The duty of social service comes from the social debt. As no one is able to do much without the help of others, so no one is justified in working simply for his own good. The purpose of life is to contribute what each one can to the uplift of society.

The Purpose of Life to Uplift Society

Thus the social partnership is simply the brotherhood of man made a visible fact, seen of all men. Its object is the same, "the manufacture of human souls," as one writer puts it. The spirit of the partnership is that of the brotherhood, brotherliness or fraternalism, respect, sympathy, kindness, helpfulness. The law of the partnership is justice as embodied in the Golden Rule, justice that rights and prevents wrong, rather than charity which mitigates it.

"The Manufacture of Human Souls"

William Allen White says: "The liberties we enjoy, the food we eat, the clothes we wear, the house in which we live, are not of our own getting. We owe for all of them. In the nations of men countless thousands serve every man every day. And, as man rises above the average of his fellows, the thousands become tens of thousands, and his debt to the world grows heavier. No one of us can pay that debt, but our only happiness is in trying to pay it, pay it through social service. Any one of us who labors simply for his own advantage repudiates that debt. He loses the joy that follows service, the happiness that follows kindness."

Enormous Debt Owed to Humanity

Proverbs, Quotations

A loan should come laughing home.

* * *

If you would be carried, carry another.

—*Thomas à Kempis.*

* * *

Not "The world owes me a living," but "I owe the world a life."

* * *

The cry "Every man for himself," is out of date. The demand is, "Every man for the people." No one can be permitted to put private interest above the public advantage.—*Ex-Governor Hughes.*

THE STRIKE

One fine day it occurred to the members of the Body that they were doing all the work and the Stomach was having all the food. So they held a meeting and after a long discussion decided to strike until the Stomach consented to do its part of the work. So for a day or two the Hands refused to take the food, the Mouth refused to receive it and the Teeth had no work to do. But in a short time the members began to find that they themselves were not in a very active condition; the Hands

All Must Work Together

could hardly move, the Mouth was parched and dry, while the Legs were unable to move. So they found that even the Stomach in its quiet way was doing necessary work for the Body, and that all must work together or the Body would go to pieces.—*Old Fable.*

Fraternalism is the spirit of brotherliness. It is respect, sympathy, justice, helpfulness, co-operation. It is not an emotion. It is a moving force in one's life. One does not have to love the members of the partnership as one does the members of his own family. Not love; but respect, justice, friendliness. The use of the word "love" in this connection is not only misleading but does great harm. The child realizes that he cannot force himself to love anyone, much less a stranger, and does not make the effort. But friendliness, helpfulness, justice, are in his power.

Brotherliness Not an Emotion

Fraternalism puts the public before the private good, seeks the common welfare in which the welfare of each is involved, considers business as a pursuit of common interests, and regards the welfare of the worker both for his own sake and that of society, as of more importance than dividends. Fraternalism is, in short, the message which Marley's ghost came back to give old Scrooge, "Mankind was my business, the common welfare was my business."

The Common Welfare Is Our Business

It is the task of teacher and parents to develop the social instinct, the instinct of service and co-operation. It is theirs to give the child a vivid realizing sense of the social partnership and of the truth that he can develop his perfect self only through his social self, and, above all, to furnish a living ideal of social service. Inculcation of separate duties stiffens into empty formalism, if not vitalized by a vivid conception of the common end toward which their performance tends. With the ideal of social service, the different social duties fall into their place as

Service and Co-operation Made an Ideal

varying means to the same end, the development of society.

Here again, the attitude of the mother or teacher is everything. She herself must be aflame with the fraternal spirit if she would have it fire the hearts of her children, she must have it in her heart, not merely on her lips. The child's character grows like an orchid, drawing its life from the atmosphere about it; "not like a vegetable," to quote Carlyle, "by having its roots littered with book compost, but like a spirit by mysterious contact with spirit; thought kindling itself at the fire of living thought."

Example of Mother and Teacher

Dr. Gregg, as quoted by Du Bois, says that the Disciples created a Christ atmosphere. They talked Him into popularity. They made the air literally ring with His miracles, sermons, doings, and sayings. The consequence was that everyone wanted to hear and see Christ for himself. He became the desire of all the people. Parents and teachers must follow the example of the Disciples and create a fraternal atmosphere—saying, doing, acting fraternalism.

One way of creating this atmosphere is by pointing out, not in stated lessons, nor as drawing a moral, but as a spontaneous tribute of personal admiration, the fraternal service of men and women, as recorded in the daily press, in readers, in literature, in history: the firemen, miners, nurses, physicians, scientists, engineers, and all who risk life to save life, or who devote their lives and their business to the welfare of their fellows. The attitude must be that of perpetual admiration. Here, as elsewhere, many superfluous things must be done and said, as Du Bois remarks, to create the desired atmosphere and accentuate the impression.

How to Create a Fraternal Atmosphere

From the earliest kindergarten to the sixth grade the school atmosphere should be the family atmosphere. The duties of this big family are assumed to be the same as in the small family, kindness and courtesy toward each

other, helpfulness to those who are slow and backward, or whom some accident has put at a disadvantage. Teamwork makes the family comfortable and happy. The big boy protects the younger or feebler, the quicker helps the slower, the strong in one study help those who are weak in it and are in their turn helped in another, or on the playground where they are weak. The wrong to one is regarded as a wrong to the whole and is righted. The sick members of the family are visited and their tasks performed for them if necessary.

Since feeling is not directly controlled by the will, it is idle to tell children to feel the regard of a brother for perfect strangers, yet the feeling can be roused through the psychological principle sometimes epigrammatically put as, "Assume the appearance of a feeling and the feeling appears," or "Assume a virtue if you have it not." Action follows feeling, but feeling also follows action. Get the children to do things for their brethren, known and unknown, and the feeling of brotherliness will appear.

Kind Action Will Awaken Kind Feeling

For the sake of their unknown brothers teach children to pick up from the streets paper that would frighten horses, and peelings that endanger the safety of pedestrians. Teach them to help the aged, the stranger and little children. Have them send their books, magazines and toys to children's hospitals. Lead them to save the pennies, usually spent in candy and other forms of self-indulgence, to buy a crutch or wheel chair for the cripple, a microscope for the poor boy whose taste runs to science, or a box of tools for another who cannot afford it and yet whose development would be greatly helped by it. In a famous school in Yonkers each child raises two plants, one of which he takes home, and the other he takes to a hospital or shut-in. Many such ways can be utilized to develop brotherly feeling through action. All this diversion of attention from self to the welfare of others must be done, it goes without saying, most tactfully. And al-

Practical Application of Fraternalism

ways the proposal to do something specific should emanate from the children.

While the fundamentals remain the same—kindness, courtesy, helpfulness, consideration for the poor and unfortunate, justice as embodied in the Golden Rule—yet the forms of social service needed vary greatly in different communities, and must, therefore, be left to the judgment of the teacher. But wherever the home or school may be, it should be pervaded by the spirit of knight-errantry. Stories of Arthur's Knights of the Round Table pricking about the country on their steeds searching for wrongs to make right should be told or read. (See "King Arthur's Knights" by Saulbury and Radford.)

Stories of King Arthur

Speak admiringly of the great modern Arthurs and their knights, who, in every state, are fighting the dragons of wrong and injustice. For the boys to form themselves into orders of knights to fight wrongs, to correct abuses, to see that law is enforced and obeyed, is a good idea. Tell the story of the knight Roland who to the "dark tower" of the final struggle came with every odd against him, who yet bravely and cheerily blew his slug-horn in defiance.

The Heroic Idea in Moral Warfare

With the teaching of the social partnership, comes fraternalism, which is simply brotherliness plus the idea of the social debt. Fraternalism does not mean self-sacrifice, except to the selfish. As has been well said, it is the pursuit of a noble and interesting career, it is the play of a manly part in the great game of life. It is, in short, "teamwork." Fraternalism makes a boy choose a trade, a profession, a business, not for what he can get out of it, but for what he can put into it. Fraternalism makes an employer consider himself, not as an exploiter of inferior beings but as a leader of industry whose prosperity is a matter of common interest to himself and employees, and is secured therefore only by such means as are advantageous to the state. Fraternalism teaches parents

"PEACE."

that their duty is to enable their children not to lead idle lives, but to lead lives of service to their fellow men, thus making the world a better place because they have lived in it.

In every school there are boys who hate schoolwork because it deals so much with words, words they cannot visualize and which are not visualized to them. They are only happy in working with things. Most of these boys can be developed into men, instead of growing into hoodlums, if given things to work with. Now the spirit of fraternalism, seeing that a certain brother needs a set of tools, a microscope, or what not, as an instrument for the development of his power, his manhood, gathers its pennies or sells its wornout overshoes to the junkman, and makes the brother a birthday or Christmas present, or provides a way in which he can earn the coveted treasure. This fraternal work accomplishes two things: It furnishes the helpers an outlet for social sympathy and it operates to make actual the latent powers in the individual who is helped.

Fraternalism in the School

The work may be carried further. Led by "incidental suggestion" the wealthy children in one school abstained from candy, soda water, attendance at theatre and other entertainments, and devoted the money thus saved to hiring teachers Saturday afternoons who gave instruction to classes in joinery. The plan could be used to secure instruction in sewing, beadwork, cooking, pottery, clay modeling, bookbinding, weaving, basketry, and various other handicrafts. The federation of women and the board of education in any community would doubtless co-operate, as they did in the case cited. Under vigorous and determined leadership more can be accomplished in this line than is at first deemed possible.

The Greatest Good to the Greatest Number

The suggestion is made elsewhere that teachers can, through the brotherhood spirit, lead the children to imitate the French school children, who dress in a sort of simple uniform, to prevent class and caste feelings.

Stories, Proverbs, Poems

THE HUMAN BRIDGE

Two brothers were crossing a lake on the ice. They went on together until they came to a crack. The older one leaped over it, but the little fellow was afraid to try. His brother sought to encourage him, but he could not put nerve enough into the boy to make the attempt. So he lay down himself across the crack in the ice, making a bridge of his own body, and the little fellow crossed over on him.

Questions:—Why did the older brother make a bridge of his body? To help the younger brother over the crack in the ice. Suppose the younger brother could not get an example or some difficult lesson, of what would the other make a bridge? His knowledge. Suppose he were in trouble of some sort? His brother would make a bridge of his experience and courage. What bridge can you make on the playground to help your weaker brothers on? in the schoolroom? in the home? on the street? What is the rule by which all these bridges are built? "Do as you would be done by." What bridges have you built to-day?

Bridges Made of Self to Help Others

* * *

There's nothing so kingly as kindness.—*Alice Cary.*

* * *

Count that day lost whose low descending sun
Views from thy hands no worthy action done.

* * *

Be good, dear child, and let who will be clever,
Do noble things, not dream them all day long;
And so make life, death and that vast forever
One grand sweet song.

—*Charles Kingsley.*

* * *

Man's inhumanity to man
Makes countless thousands mourn.

—*Burns.*

Wouldst thou shut up the avenues of ill,
Pay every debt as if God wrote the bill.

—*Emerson.*

* * *

Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's.

—*Shakespeare.*

* * *

Look up and not down, look forward and not back, look out and not in, and lend a hand.—*E. E. Hale.*

OUTWITTED

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

—*Edwin Markham.*

For he is guilty of a public theft
Who works, for selfish ends, the public good.

—*Schiller.*

* * *

Not a child did I injure, not a widow did I oppress, not a herdsman did I illtreat. There were no beggars in my day. No one starved in my time.

—*Epitaph of an Egyptian King.*

* * *

Not what happened to myself to-day, but what has happened to others through me—that should be my thought.

* * *

Be ye kind to one another, tender-hearted.—*Bible.*

* * *

One should break his arm to save his neighbor's neck.

—*Dutch Proverb.*

* * *

To love our neighbor is to submit to the discipline and arrangement which makes his life reach its best, and so do we best love ourselves.—*Henry D. Lloyd.*

A man was born, not for prosperity, but to suffer for the benefit of others, like the noble rock maple, which all around our villages bleeds for the service of man.

—*Emerson.*

THE LION AND THE MOUSE

The Brotherhood Need Even the Smallest

A Lion tired with the chase lay sleeping at full length under a shady tree. Some Mice scrambling over him, while he slept, awoke him. Laying his paw upon one of them he was about to crush him, but the Mouse implored his mercy in such moving terms, that he let him go. Some time after the Lion was caught in a net laid by some hunters, and, unable to free himself, made the forest resound with his roars. The Mouse whose life had been spared, came and with his little sharp teeth gnawed the ropes asunder and set the Lion free.—*Æsop.*

THE BLIND MAN AND THE LAME MAN

The Brotherhood Need Each Other

Once upon a time, as a blind man went on his way, he came to a bad part of the road and knew not how to get on. By chance a lame man sat on a bank nearby. So the blind man said to him, "Hark you to what I say. I have thought of a plan which will help us both on the way—my feet shall be your feet and your eyes shall be mine." "With all my heart," said the lame man, and off they set. "Stop," said he, "I see a purse that lies on the ground and if you go straight on and then turn to the left you will come to it." This the blind man did and at last he took it up. "Give it to me," said the lame man who was on the blind man's back. "Not so," said his friend, "but for my feet you would never have come so far; so now I shall keep it." "Nay," said the lame man, "but for my sight you would not have known it was there."

—*Æsop.*

DOVE AND ANT

A hot day in June drove a poor Ant to take a sip from a clear brook, when she fell in and went down with the

stream. A Dove that sat on a tree close by saw the Ant fall; so she threw a leaf down to her in the brook to which the Ant clung and so was brought safe to land. In a few days from this time the Ant saw a man take aim with his bow to shoot the Dove, and just in the nick of time she stung him on the heel. This made him start and spoil his aim, so that the Dove flew off safe and sound.

—*Æsop.*

THE MAN, THE HORSE, AND THE DONKEY

Once upon a time a Horse and a Donkey went on the high road side by side, and their owner went on foot. The poor Donkey had told the Horse that if he would share the burden with him he would soon get well, but if he did not share the burden with him it would kill him. But the Horse took no heed of this and bade him go on. From the weight of the load the Donkey finally fell down dead. When the man found the poor Donkey dead he put the load and also the dead Donkey on the back of the Horse.—*Æsop.*

Necessity of Sharing Burdens

SIR PHILIP SIDNEY AND HIS FELLOW SOLDIER

Sir Philip Sidney, when lying mortally wounded upon the field at Zutphen, was handed a canteen of water with which to quench his burning thirst. Turning to a soldier, who was lying beside him, also dying, he handed him the water, saying, "This poor fellow needs it more than I do," nor would he drink a drop until the soldier had relieved his thirst.

True to the Brotherhood Even in Death

A GENEROUS GIFT

For several days I had met a street urchin in the street cars. There was something wrong with his leg and he was taking treatment at a free clinic. He had a ticket entitling him to free treatment and he was loud in his praise of his doctor. Then for two or three days there was a rather shabby-looking man with him, and he avoided

Divine Chivalry of the Poor

conversation with me. But the next day he sat down near me. "How is the leg?" I inquired. "Getting along first-rate! Do you see that fellow with me? He's got an awful arm, but I know my doctor can make it all right, and I asked him if he'd give that fellow half of my treatment. He didn't want to at first, but bimeby he 'greed; so that's where I'm taking him. Me? Oh, I'll get along—somehow. Why, mister, that man's got a wife and three little girls to take care of!"

A SHIPWRECKED BOY

A True Knight of the Brotherhood

A little orphan boy about twelve years of age was passenger on a schooner that was wrecked in a terrific squall and instantly sunk. The boy, thrown into the water, clung to a piece of wood. A boat was sent from a vessel which had witnessed the accident, to rescue any who might still be alive. When the sailors drew near the boy, the first one they saw floating in the waste, he cried, "Never mind me! Save the captain; he has a wife and six children." The crew rescued the captain and then came back for the boy just as he was about to let go from sheer exhaustion.

A PLATE OF SOUP

Self-sacrifice of the Aged Poor

In the icy north wind of December a shelter was raised where warm soup was given to the unfortunate. A very old woman, who had long waited her turn, at length sat down and was served. Before she had touched her portion, she noticed that a young robust working man beside her had already consumed his with an avidity that betrayed that he was famished. At once she pushed her plate towards the workman and said to him, "I am not hungry, will you eat this?" The workman accepted and fell to with a hearty will.

But someone had noticed all that had passed. As they went out, he took the old woman aside and said to her, "You were not hungry, then?" "O yes," she answered,

blushing, "but I am old and can bear it, and that poor young man was more in need of it than I."

—*Charles Wagner.*

I DREAMED IN A DREAM

I dreamed in a dream I saw a city invincible to the attacks of the whole of the rest of the earth,
I dreamed that was the new city of Friends,
Nothing was greater there than the quality of robust love, it led all the rest,
It was seen every hour in the actions of the men of that city
And in all their looks and words.

—*Walt Whitman.*

BROTHERHOOD

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race;
And till it comes we men are slaves
And travel downward to the dust of graves.

Come, clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path,
Our hope is in the aftermath—
Our hope is in heroic men
Star-led to build the world again.
To this Event the ages ran;
Make way for Brotherhood—make way for Man.

—*Edwin Markham.*

A BRAVE FRENCH CHASSEUR

A French surgeon in the Franco-Prussian war relates the following: The chloroform was commencing to give

out at Metz and it was becoming necessary to be sparing with it. On the morning after the fight at Ladouchamps there was a terrible influx of wounded; a chasseur of the guard was brought into the room with his hand badly shattered. It was found necessary to remove the little finger. "Well, my friend," said the surgeon, "we shall have to have a bit of an operation." "I know it, major, that's what I'm here for." "Would you like to be made insensible?" asked the surgeon. "O dear, yes!" groaned the man. "I've suffered so much all night that I don't think I could stand it." "But we have scarcely any chloroform left," was the reply. The chasseur reflected a moment in silence, then he said suddenly, "Well, keep it for those who have lost legs or arms; but be quick." He put his poor blue cravat, still bloody, into his mouth, lay down and held out his hand. When the operation was over, he was asked if it hurt much. "Yes," he replied, "but what can you do? We poor fellows must help each other."

He Endures Pain for the Sake of the Brotherhood

A BRAVE DEED

It was a fatiguingly hot day, and only those whose business was urgent were found upon the scorching hot streets. Presently a little newsboy appeared in sight. He was not alert and bustling, as is the typical newsboy; on the contrary, he moved along as though each step he took was painful to him. Meeting an acquaintance, he stopped to exchange greetings under the friendly shade of an awning.

He Endures Heat to Help a Brother in Distress

"What's the matter with you to-day, Jack? You get along 'bout as fast as a snail."

"So would you, I guess, Tim Ragan, if your feet were full of blisters walking on the hot sidewalk. Every time I put a foot down, it's like to set me crying," the other answered.

Tim looked down at the bare feet in question, and glanced at his own, encased in a pair of shoes that had certainly seen duty, but which still afforded protection

from the heat of the dazzling pavement. Quick as a flash he dropped down on a step, and the next minute was holding out his shoes to Jack. "Here, you can wear them until to-morrow. My feet ain't blistered. Take 'em, Jack, it's all right," and away he went, crying: "Three o'clock edition of 'The Post,'" at the top of his voice, unconscious that he had just performed a brave and manly deed.

He Offers His Shoes

PREFERRING ONE ANOTHER

I was calling the other day in a tenement house on a humble woman who had been an invalid for some time. They were quite poor, just keeping, by the hardest work, their heads above the waters of charity. It was a cold day, and the room had no fire. The woman explained that they were compelled to buy coal by the bucketful. It had been ordered, but the dealer found it hard to get coal.

Even while we were talking, the man came with the coal; but, when he opened the door, he said: "I have brought your coal and if you say so I will leave it here; but there is a family on the floor below where the baby is sick with membranous croup, and I shall have no more coal for them until night. Your order was in first, and I will do just what you say."

She Endures Cold to Save a Sick Baby

Without a minute's hesitation, that brave little woman, sick herself, said in an animated voice, with a deep quiver of sympathy in it: "Take it down to them. The baby might die without it. I will manage to get along until night."

ALEXANDER RUSSELL OF THE BIRKENHEAD

When the boats were about to leave the sinking vessel with the women and children, the captain detailed a boy officer of the 74th Highlanders to command one of them till it should reach land, if necessary. He was only seventeen, had just left school, a quiet, unassuming lad,

Alexander Russell. What did he think, as the sailors rowed off, and he sat there in the bow of the boat? He watched the ship sinking fast; he discerned the terrible forms of those voracious monsters of the deep waiting for their prey; he heard the snap as their teeth met in the bodies of the ill-fated men who were already overboard.

He Commands the Lifeboat

The boat was crowded so full that there was not room for a single soul more. As it was, she floated deep in the water owing to her weight. Then as the *Birkenhead* sank in the swirl there came a terrible sight and those in the boat closed their eyes to shut it out. But a despairing cry aroused them and they saw the appealing eyes of a drowning sailor as he put out his hands to grasp the side of the boat.

In vain! Their hearts bled for him, his beseeching look cut them to the quick. But what could they do? To take him in meant certain sinking of the craft. Someone gently pushed that grasping hand away. Then a woman's shriek rent the air. It was that of a mother in the boat who held a child huddled to her and wept bitterly. "Oh, save him! Save him!" she cried in agony. "Save him! It is my husband!" Alexander Russell glanced around. No! No room in that boat for even one soul more. He looked at the sailor drowning before his eyes; he looked at the dreadful sharks circling nearer each moment; he looked at the woman and her child. Then he rose slowly and with the simple words, "God bless you all," he sprang into the raging sea, helped the exhausted man into what had been his own place, and safety, and then turned from the boat.

He Gives His Life to Save a Drowning Sailor

Strong men wept as they saw one of the noblest deeds that ever boy did. Women cried out, "God bless you, sir," and went almost delirious in their excitement. The calmer ones prayed for the noble lad. He turned around to meet his fate. They saw the sharks close on him. They saw him give a plunge under the water. They

shut their eyes and prayed. When they looked again Alexander Russell was nowhere to be seen.

A MAN'S A MAN FOR A' THAT

Then let us pray that come it may,
As come it will for a' that,
That sense and worth o'er a' the earth
May bear the gree and a' that.
For a' that and a' that,
It's coming yet for a' that,
That man to man the world o'er
Shall brothers be for a' that.

—*Burns.*

THE GOOD TIME COMING

There's a good time coming, boys,
A good time coming:
The pen shall supersede the sword,
And Right, not Might, shall be the lord
In the good time coming.
Worth, not Birth, shall rule mankind,
And be acknowledged stronger;
The proper impulse has been given;—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
Hateful rivalries of creed
Shall not make their martyrs bleed
In the good time coming.
Religion shall be shorn of pride,
And flourish all the stronger;
And Charity shall trim her lamp;—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
And a poor man's family

Shall not be his misery
  In the good time coming.
Every child shall be a help
  To make his right arm stronger;
The happier he, the more he has;—
  Wait a little longer.

There's a good time coming, boys,
  A good time coming:
Little children shall not toil
Under, or above, the soil
  In the good time coming;
But shall play in healthful fields,
  Till limbs and mind grow stronger;
And every one shall read and write;—
  Wait a little longer.

There's a good time coming, boys,
  A good time coming:
The people shall be temperate,
And shall love instead of hate,
  In the good time coming.
They shall use, and not abuse,
  And make all virtue stronger;
The reformation has begun;—
  Wait a little longer.

There's a good time coming, boys,
  A good time coming:
Let us aid it all we can,
Every woman, every man,
  The good time coming:
Smallest helps, if rightly given,
  Make the impulse stronger;
'T will be strong enough one day;—
  Wait a little longer.

—*Charles Mackay.*

ONE COMMON END

Nature expects mankind should share
The duties of the public care.
Who's born for sloth? To some we find
The plowshare's annual toil assigned;
Some at the sounding anvil glow;
Some the swift-gliding shuttle throw;
Some, studious of the wind and tide,
From pole to pole our commerce guide;
Some, taught by industry, impart
With hands and feet the works of art;
While some, of genius more refined,
With heads and tongues assist mankind.
Each, aiming at one common end,
Proves to the whole a needful friend;
Thus, born each other's useful aid,
By turns are obligations paid.

—*Gay.*

CHAPTER XVII

LABOR

Man has his daily work of body or mind appointed.—*Milton.*

The man's unworthy to be free
Who will not give,
That he may live,
His daily toil for daily fee.

—*Charles Mackay.*

TO BE at work," says Phillips Brooks, "to do things for the world, to make our existence a positive element, even though it be no bigger than a grain of sand in this great system where we live—that is a joy of which the idle man knows no more than the mole knows of sunshine or the serpent of the eagle's triumphant flight into the upper air. The man who knows what it is to act, to work, cries out, 'This alone is to live.'"

The Social Significance of Labor

The social function of labor is admirably stated by Prince Liechenstein before the Austrian Reichsrath as quoted by Lilly: "Labor is not merely a matter of the private order. It is a kind of function delegated by society to each member of the body politic. The farmer who cultivates his fields, the artisan who works in a factory, so far as society is concerned, are functionaries just as much as the government clerk in his office, or the soldier on the field of battle." One object of the lesson on labor is to show this social function of work, that it is not merely a means of getting a living but a part of the great activities which render society possible; that they who build the railways, dig the subways, carry plaster, turn the machine in factory and mill, are helping in great enterprises that affect the progress and welfare of so-

ciety. It is this social significance of labor, the fact that a man's work does not begin and end with him, but is an integral part of the general movement of industry, a necessary part of a great whole, that dignifies and ennobles labor and increases the sense of responsibility for doing well one's part of society's task.

The moral function of labor is everywhere demonstrated. "In the sweat of thy brow shalt thou eat thy bread" is not a curse. It is the expression of pity and love, the expression of the truth that labor only is moral, that idleness is the mother of sin. It is really God's command that man be moral. It is the divine statement of the fact that work affords a legitimate vent for nerve force which otherwise finds illegitimate outlet. God uses labor as the best educator in practical character-evoking obedience, self-control, application, perseverance, accuracy and truth. Men make work, but work makes men. An office is not a place merely for making money, it is a place for making men. A workshop is not merely a place for making machinery, it is a place for the education and development of manhood.

Work Essential to Moral Manhood

The child's instinct to help in the home and the school should be fostered. The instinct is natural and wholesome, and no expression should be ever used to create the idea that such service is a burden, that work is something to be escaped, that it is in any sense an evil. The tone of both home and school should be that of delight in labor, of enjoyment of it as "jolly good fun," as Doctor Grenfell speaks of his arduous efforts along the Labrador coast. Children play at work. The girls sweep, dust, cook, wash, and make dresses, in their doll play. The boys keep store, make boats, etc. When they "want to help," it is still play for them. Be careful not to destroy in any way that play spirit which they thus carry naturally into the real work. Keep the spirit of fun in it and the feeling of drudgery cannot enter.

Work Should Be Represented as a Privilege

In their games the child's whole personality is enlisted.

The boy will spend hours making a boat or playing a hard game of ball, the girl will nurse her doll through long illnesses, utterly absorbed, perfectly oblivious of time. Their parents wonder why they will not spend a shorter time cheerfully at a household task. Yet the fault is the parents' own, their entire attitude teaching that labor is drudgery. In his play the child's whole soul is absorbed. His imagination plays about it, his mind is filled with ideas of it. He is in it and it is in him. But with the parents, their work has become detached from their personality, it has become wholly external, a matter of routine instead of an outflowing of life. "It has lost its spiritual quality and become mere drudgery." It behooves both home and school by their attitude, as well as by words, to keep the idea of drudgery out; to show that it is fun to work, fun to keep at it, fun to see the results pile up; that there is no dull work in the world—only dull workers, as the French proverb says; that nothing is drudgery but everything is fun, when one throws his soul into it, so that "the work is an effluence of one's self."

The Spirit of Fun in Work

The child's instinct to make things should be encouraged. Such work trains him in perseverance, application, accuracy and resourcefulness. It provides occupation for hands and moments, which Satan might find work for, and it gives the child the joy of creating, through which also he gains respect for the doer. Discourage the buying of many toys and provide the children with tools, so that they can make their own. Join with the children in making things for the home and schoolroom, as far as possible, and put the spirit of fun and enjoyment in the doing. The spirit should be, "If we buy it we shall miss the fun of making it."

The Gain in Making Playthings Instead of Buying Them

During the child's early years the proper tools for both home and school are the plane and saw and hammer, because they demand only simple broad muscular movements, no finely differentiated muscular adjustments.

With these they can make simply fashioned toys of real use in their games, things of tangible value to the child. There should be no attempt at joinery, nails being used to fasten the parts together. Thus children of kindergarten age can plane and saw into proper length three pieces of wood and nail them together into a sled; they can drive nails into a strip of wood and by putting on a handle have a rake; or by putting on a handle to a flat piece of wood have a shovel. Later they can make carts that will go, with wheels sawed from curtain poles or spools; out of boxes, houses with windows, floor, and sloping roofs supported by cleats; chairs and tables and many things of tangible value to the child. The older children should be encouraged to make more complicated things—the boys their windmills, waterwheels, traps, kites, whistles, sleds, tents, huts, etc.; the girls, the clothes for their dolls and the furnishings for their dolls' houses, and many of their personal belongings. The triumph of the successful accomplishment is their own as it never could be if the thing were bought. Emphasize the joy of creativeness. The things suggested to be made should, of course, be adapted to their years and capacities; which, however, should be overestimated instead of underestimated.

Only Simple Tools Necessary at First

The Joy of Creating

Point out the social service rendered by all those who labor with whom the child comes in contact—his father, the gardener, the dressmaker, the postman, the milkman, etc. Show their exchange of labor. Each serves others that they may serve him. Illustrate the labor of a community by a dissected map or picture, labeled with the different occupations. The pieces seem disconnected, but when all are fitted together, they make a perfect whole to which each smallest piece is just as necessary as the largest. So all labor, no matter what it is, planning a great building, writing a book, baking bread, washing dishes, digging a ditch, is honorable and worthy of respect, since it is of social service, and is a necessary part of a larger whole.

All Labor Is Social Service

Respect for Every Worker

The laborer must be respected because he is our brother. Whether it is the President working over the affairs of the government ten or twelve hours a day, or a clerk in a store measuring calico, or a washerwoman cleaning the clothes of our bodies, or an operative in a factory, he is our brother, she is our sister. We are children of one father, God, the All-Father, to whom all of His children are equally dear.

Children Respect Labor If They Have a Part in It

The most effectual way, however, to create respect for labor is by inducing children to help in household tasks. If all labor is relegated to servants, neither parents nor children doing any part of it, it is inevitable that the children should come to regard the domestics as inferior, and likewise, all who are paid for their services.

Idlers are persons who do not pay their social debts. One would not eat a meal in a restaurant and go away without paying for it. An idler is one who eats at home without rendering any return to his parents for his food, or for the clothing and support he receives from them. The boy or girl who does not, by some sort of service, pay the debt he owes his parents is an idler, a drone.

Debt All to Be Paid

Gratitude cannot be compelled, since feeling is not controlled by will. But this debt idea, this idea that taking things even from one's parents is dishonesty and injustice, unless some return is rendered, appeals strongly to children.

Stories, Proverbs, Quotations

An idle man is of no more use than a dead man and takes up more room.—*Tuscan Proverb.*

* * *

An idler is a watch that wants both hands;
As useless if it goes as if it stands.

—*Cowper.*

* * *

It costs the devil but little trouble to catch the lazy man.—*German Proverb.*

A boy who stands with his hands in his pockets will soon have them in other folks' pockets.

—*German Proverb.*

* * *

Idleness is the mother of want.

* * *

Idle hands, I've heard it said,
Doing nothing,
Indicate an empty head,
Doing nothing.
Knowledge never can be gained
Doing nothing;
Naught that's noble is attained
Doing nothing.

THE ANTS AND THE GRASSHOPPER

A Grasshopper that had merrily sung all the summer was almost perishing with hunger in the winter. So she went to some Ants that lived near and asked them to lend her some of the food they had laid by. "You shall certainly be paid before this time a year comes again," said she. "What did you do all the summer?" asked they. "Why, all day long and all night long, too, I sang," answered the Grasshopper. "Oh, you sang, did you?" said the Ants. "Now, then, you can dance."—*Æsop.*

Poverty Due to Lack of Thrift

Question:—If the grasshopper had labored through the summer but had not been able to gather enough food for the winter, what should the ants have done?

INDUSTRY OF BEES

Honey-bees live in beehives ruled over by a queen. This queen works as hard as any of her subjects. Her task is to lay eggs. The other bees are either workers or drones. The latter do no work. They are simply elegant idlers, a sort of bodyguard to the queen. The workers are busy from morning till night, gathering pollen, making the honey, mixing the beebread, feeding

The Fate of the Idler

the young, building the wax cells and keeping them clean. As the summer goes on, they probably grow very tired of feeding the drones. When the old queen leaves the hive, they thrust the idlers out with her. As the drones have laid by nothing for hard times, and do not know how to work, they perish.

Wise Use Made of Indirect Suggestion

"Accidental direction" or "indirect suggestion" is a powerful weapon in the teaching of morals. Suppose that a child says, "I just hate washing dishes." Do not preach, but say, "Yes, there are some disagreeable things about washing dishes. I used to hate the pots and kettles, but since I have learned to wipe them out with paper, I think it great fun to make dirty dishes sweet and clean, to bring order out of chaos. I feel as if I, too, were doing angelic work." Then refer to Murillo's "Kitchen Interior," that picture of a shining kitchen where angels are doing the work. The remark begins in agreement with the child, but turns squarely around and leads up to the principle that work can be made beautiful by knowledge and skill.

Faithfulness as Much in Little Things as in Big

Faithfulness has to do with the quality of one's work. The boy who blacks boots and does it always as well as he can, or the boy who keeps the office immaculately clean, runs his errands promptly, and attends the door politely, is as much a prince of bootblacks or of office-boys as Napoleon was of generals. In the parable of the talents lead the children to see that as much praise is given to the man who used his two talents well, as to him who had five talents and employed them well.

Willingness has to do with the quantity of one's work. It is the cheerful, ready spirit to do all that is asked and more. It is not standing on the curb until the last stroke of the clock, it is not laying down the tools before the first stroke, it is not grumbling when extra time, or work other than one is engaged for, is required.

Diligence is bulldog persistence. It is persevering when

the newness is worn off. It is not letting the courage ooze out and the interest subside when the tug of war has come and the long pull and the strong pull are necessary. "O yes, he can do six men's work when he chooses," said an employer of a young man, whose intellect was brilliant, "but his average is only half a man's work and that won't do here." Will counts even more than ability.

Faithfulness, willingness, diligence, these mean working without a boss. For lack of these qualities in workers, overseers have to be employed. "For every two men that I employ," said a large employer of labor, "I have to employ a third to oversee them." Faithfulness, willingness, diligence are the qualities employers are eagerly looking for, they are the three qualities in any position that win promotion. There is not room at the top for lazy, half-hearted workers, anxious to get done. Such stay at the foot, behind the same counter, the same bench, drawing the same salary, hating their work, antiquated at fifty. They wonder at the "luck" or the pull of some fellow workmen, and bemoan their own sad fate, blind to the real reason,—their own lack of faithfulness, willingness, and diligence. There are few prominent men to-day in science, politics or business who did not commence at the bottom and by these three qualities work their way up slowly and steadily to their present commanding positions.

Three Factors of Success

There are three classes of people: Those who do not do all their duty; those who do their full duty; those who do a little more than their duty. The first lose their positions, the second hold them, the third are promoted. Only the horse that goes a little faster than the others wins the race; so it is the little more that wins in business. Schwab, when president of the Steel Company, in addressing the students of a trade school, said: "No matter what business you are engaged in, if you want to succeed, you must do what you have to do a little better than

Three Classes of Workers

anyone about you. You must do a little more than your duty, for all are expected to do that."

While stress is placed upon the fact that success depends upon those qualities, greater emphasis should be placed upon the moral obligation resting upon one to be faithful, willing and diligent. Through their social imagination children should be led to see the responsibility laid upon each worker by society to do good work. Take up, for instance, the work of the lumberman in the forest, the steel worker in the mill, the track layer, the bridge-builder, the signalman, the engineer, the conductor, the train despatcher, the telegraph operator, the president of the road, and show how the work of each must be done conscientiously or the whole fails and thousands are affected. Each man's work is a cog in the wheel and each is responsible for his share and through it for the whole. It is not mere money success that renders faithfulness, diligence and willingness necessary, but the work itself. Life is very complicated and the lack of these three qualities in the smallest matters may bring great disaster. "If a watchman does not swing his red lantern, or if a switchman does not turn his lever, or if an engineer does not note the signal as his train flies by, no one can tell what the consequences will be. Each man's work is essential to the work of the world, essential in its own place, large or small."

Each Man's Work Essential to the World's Work

Faithfulness, willingness and diligence should form the subject of talks and lessons at the time when children begin to manifest an interest in skill, in the finer details of workmanship. Thus formal, conscious teaching may reinforce nature's unconscious instruction.

Stories, Proverbs, Quotations

Sail or drift.—*Hamilton Mabie.*

* * *

Whatsoever thy hand findeth to do, do it with thy might.—*Bible.*

In a general way we get the places we are ready to fill.

* * *

No matter how obscure your post, never content yourself with doing your second best, however unimportant the occasion.

* * *

Whatsoever is worth doing at all is worth doing well.

* * *

The only easy place is the grave.—*Beecher to a boy who wanted help to get an easy place.*

* * *

Hold your ground and push hard. To stand still is to give up hope.—*Lady Mary Wortley Montagu.*

* * *

Work hard and do the duty of the day.

—*Carroll D. Wright.*

* * *

One afraid of doing too much always does too little.

TOO SMALL TO DIVIDE

The bright-faced little lad who had applied for the position of office-boy stood anxiously waiting while the proprietor pondered.

"I wonder whether you expect to engage as a whole boy or half a boy—half a boy most likely," he said musingly. The gray eyes in the freckled face flashed inquiringly wide and he explained: "Oh, I don't mean to question your having the requisite numbers of arms and legs; your body is all right; it is your mind I am thinking about—your thoughts, wit, memory. I suppose that you have a host of schemes and employments of your own that will be a great deal more important than anything here. You are interested in ball games and—"

The Right Kind of an Office-boy

"Oh!" the boy suddenly comprehended and drew himself up like a soldier on duty. "Yes, sir, I like ball first-rate, but when I'm here I'll be all here, and when I'm there I'll be all there. I'll play for what I am worth in both places, but I ain't big enough to divide."

He gained the place and is true to his word.

THE TALENTS

A man, about to travel in a far country, called his servants together and delivered unto them his goods. To one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway went away. Then he that had the five talents traded with them until he had made five talents more. He that had received two also gained two. But he that had received but one digged in the earth and hid his lord's money.

After a long period the man came back and called his stewards together for an accounting of his estate. And he that had received five talents said, "Lord, thou deliveredst unto me five talents and behold I return thee five more." His lord said, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many." To him who had been given two talents and returned four he said the same words. Then he who had been given but one talent digged it up and returned it to his lord, saying, "Lo, there thou hast what is thine." Then his lord said, "Thou wicked and slothful servant! Thou shouldst have put my money to work and then I should have received it back and more. Take, therefore, the talent from him and cast him into the outer darkness."—*Bible* (Adapted).

The Reward of the Faithful and Diligent

HUMPING IT

"How did you begin life?" was asked of Harahan, when he had become one of the vice-presidents of the Illinois Central Railroad. It was well known that he was a self-made man and had risen from the ranks.

"With a pick, shovel and hump," he replied.

Questioned as to the "hump," he said, "A hump is doing more than one is asked to do, putting in a little overtime where it counts. That's how I got my start. You can figure out the rest, I guess."

THE TWO WAYS

"I got," says a philanthropist, "positions for two boys at the same time, equally good. Recently, one of them, with a happy, brilliant face, called and thanked me, telling me how he had been promoted and had his salary frequently raised. For the other I was summoned to the police station to give bail to get him out of jail. I went to the gentleman who at my recommendation had taken the two boys, and asked about their course. He told me: The one boy, if he came down to the place of business before the regular hour, stood on the curb until the last stroke of the clock. The other was always half an hour or so ahead of time, working away. The one always left on the dot at quitting time, the other never paid any attention to the closing hour, working half an hour or an hour more until the work was finished. The one growled and complained at the tasks thrown upon him outside of the regular work. The other did everything asked in a smiling way. The one spent his evenings amusing himself—the dance hall or variety show; the other spent his evenings reading or studying up the science of the different parts of the business. The one is on the high road to success; the other is already a drinker and gambler and is on the downward road to ruin."

Willingness vs. a Grudging Spirit

HOW MR. SCHWAB GOT HIS CHANCE

When Charles Schwab was draughtsman in the Carnegie works, the general manager wanted an expert draughtsman. He applied to the head of the draughting department for his best man. "I have no best man," said the chief. "They are all good." The manager went away. The next day an order was issued that, to complete a certain piece of work, all of the draughtsmen should work two hours overtime each day for several weeks without extra pay. All of the draughtsmen grumbled at this except one man. The manager the next day asked

He Did Not Grumble at Extra Work

the chief how the men liked the order. "They do not like it and are all grumbling—all except one man, Charles Schwab," was the reply. "Give me Schwab," said the manager. From that day began the young draughtsman's success, which ended in the presidency of the company.

AT THE LIFE-SAVING STATION

Tragic Result of One Man's Unfaithfulness

One rainy day the keeper of a life-saving station found that his supply of powder had given out. But the weather being so unpleasant, he did not relish a long trip of two or three miles to the village to secure more powder, and concluded to wait until the next day. That night a furious storm came up and a vessel was wrecked within sight of the station. For lack of powder he was not able to use the mortar to shoot a line to the vessel, and the crew and passengers perished.

All Labor a Medium of Expression

The writer expresses himself through books, the artist through painting or sculpture, the architect through buildings, the cook through sauces and roasts. Through the way he garnishes and serves the beefsteak ordered the cook can reveal his love of the beautiful; through the cooking itself, his honesty and faithfulness; so through the number of ways of cooking, his originality; through the time of serving, his promptness. The work of the plumber, the carpenter, the smith, the contractor, is a medium of expression. That man becomes successful who uses his medium as an artist, who puts himself into his work and his work into him. When a bookkeeper becomes an artist, he has become an expert; when a machinist puts himself into his work and his work into him, he knows more than his foreman; when a bricklayer, a stenographer, a clerk have mastered their work, become artists at it, they are on the high road to success. Success depends wholly upon whether one is an artist or a botch with his medium of expression, no matter what that medium be. In certain excavations for subways it is often

necessary to throw the contents of the shovel over the left shoulder. They who can do this are retained, they are artists, they have mastered their work. No work, therefore, no matter how coarse or insignificant, should be despised. If it be but making beds, sorting one's bureau drawers, darning stockings, cleaning sidewalks, solving a problem, tending the baby, one should be an artist at it.

Every Workman May be an Artist

Marshall Field was a clerk in his early days, but he was the best clerk in the town. He put himself into his work. The late President Cassatt of the Pennsylvania Railway commenced his career as a rodman, but he was a perfect rodman. He was speedily advanced, but each successive position that he held he handled as an artist, he mastered it. When he was promoted to the leadership of the system, he became, in the opinion of many, the greatest railroad president the world has ever had. Dutch housewives have always been artists at their work, and their kitchens are the subjects of many famous paintings.

In still another way is work the medium of expression. The brain receives impressions in thousands of ways through its highly developed, perceptive powers—creating a vast amount of energy. Now, the brain is not a storage vat. Its function is to discharge that energy. Work is the natural expression of energy, of accumulated stimulus. For every impression received through eye, ear, hand, there should be expression in work—play that is work in childhood and work that is play in adulthood. To the child this conception of work as the natural expression of energy should, however, be given incidentally rather than formally.

Work an Outlet to Energy

Stories, Short Sayings

Success means doing the ordinary thing extraordinarily well.

* * *

Success or failure are not chosen for us, we choose them for ourselves.—*Mabie.*

AN ARTIST AT HIS JOB

A boy began carrying water for workmen, and he did it so much better than any other boy, seeing to it always that the men had cool water, good water and plenty of it, that he attracted attention to himself. He was taken into the office, where he became in time superintendent, then manager, and finally head of the Carnegie Steel Company, with thousands of men under him. Whatever work he undertook he mastered.

How He Began His Career

ARTISTS IN STEEL

Daniel Morrell, president of the great Cambrian Steel Company, when asked for the secret which developed the enormous business of which he was the head, said, "Our secret is always beating our last batch of rails."

A Trade Secret

THE HAMMER MAKER

Mr. Maydole said to Dr. Gannett once, "I have been making hammers for twenty-eight years." "You ought to be able to make a pretty good hammer by this time," said Dr. Gannett.

"No, sir!" came the emphatic answer. "I never make a pretty good hammer. I make the best hammer in the United States." Here was the secret of his success, as of Buck with his chisel, Disston with his saw, Torrey with his strop.

The necessity for labor is manifold, but the prime necessity for it arises from the fact that the body must be used to preserve it. Work is nature's physician. If a muscle is not used, it does not develop but shrivels away. If a machine is left idle it rusts and decays. So it is with the human machine; without work the soul narrows, the brain deteriorates, the muscles become weak and flabby, and the nervous system collapses. Physicians are agreed that it is the lack, often, of steady, ordered labor that makes the men and women entering

Labor Alone Develops the Physical Powers

the sanitariums the nervous wrecks that they are. Such patients are at once put to work, especially those suffering from nervous prostration.

The second necessity for labor springs from the fact that only through it can the faculties be developed. Labor is the condition of human growth. A person is like a tool. Just as labor is necessary to utilize the power in the hammer, so is it necessary to develop the power in the hand of a musician, in the eye of an artist, in the voice of an orator, in the executive ability of a Hill or Cassatt, in the mental ability of a Darwin or Spencer. All the wondrous power in the human machine lies dormant, if not developed by labor. It is a truism of science, that coal has ninety-five per cent more of heat and energy than the ordinary fire-maker gets out of it. Most people never get beyond the five per cent of their powers. Only labor and will can develop the other ninety-five per cent. The secret of greatness lies not in the extraordinary capacity but in the extraordinary determination to develop by use the latent faculty. It is only by labor that one finds himself. Edison found himself in telegraphy, Miller and Powers in stone-cutting, Franklin and Greeley at the printer's case. A human being is a wondrous machine. God has put him into the world to be of service to humanity. But unused he is like a powerful locomotive rusting away in the yard-house. It is melancholy to reflect how many of God's power-makers are lying ineffectual and useless through lack of proper training and direction in youth.

Labor Alone Develops the Mental Powers

The third necessity for labor is moral. Statistics show the most remarkable connection between want of industry and viciousness and criminality, both among the idle rich and the idle poor. No trade is the "open sesame" to jails. It is said that ninety per cent of the convicts in the Massachusetts State Prison at Charlestown enter by the password, "No trade." At a certain reformatory spoken of by Mr. Mosby, Pardon Attorney of Missouri, there

Industry and Morality Closely Connected

were in a certain period 3,154 boys, of whom not one had a trade. All these were taught trades and only fourteen per cent of them ever returned to its walls. A trade keeps a youth busy at the age when most crimes are committed. Occupied by the duties of his calling and feeling its responsibilities, he ignores temptation at the time when the mind is most susceptible to influences making for crime.

One of the laws of Lycurgus decreed that no man was under obligation to support his father in his old age, if the latter had not taught his son a trade. Epes Sargent tells of a man who thought it not respectable to bring up his children to work. One son became a driver on a canal, another was arrested as a vagrant and sent to prison, where he hammered stone under the direction of a keeper. The swarm of tramps are not ignorant of schooling, but they are utterly ignorant of any knowledge how to earn a living.

A Trade Is a Safeguard to Youth

These are reasons why it is necessary for the individual's own welfare to work. But there are also social reasons. The first is that it is only through labor that one comes into active contact with his fellows and grows into understanding and sympathy with them. The second is, that each one must labor, must do his share of the world's work, that no one else may have to do more than his share. The work has to be done. Every idle man or woman, everyone who shirks his share, puts an extra burden upon the back of someone else. If three children are assigned a certain task, each has but one-third of it to do. If, however, one remains idle, each of the others has now one-half of it to do.

Social Reasons for the Necessity of Labor

No circumstances permit an escape from the social obligation of labor—not wealth, not ill health, not poverty. Men are brothers; therefore, each must work to earn his own living, he must not make his brothers earn it for him. Men are brothers; therefore, each must work for the others. Each one must, in his own place and degree, serve.

Proverbs, Quotations

Better to wear out than rust out.

* * *

For everyone who does not work, someone in the empire goes hungry.—*Chinese Proverb.*

* * *

Everyone who does not work is carried on someone's back.—*Chinese Proverb.*

* * *

The toil-hardened hand must feed the soft hand.—*Scandinavian saying.*

* * *

Stolen luxury takes comforts from hundreds.
—*Chinese Proverb.*

* * *

When a man is born his work is born with him.

* * *

Each one must do his share of the world's work or be either a social parasite or a social highwayman.

* * *

For since you are all of you brothers,
It's clear as God's blessed sun,
That each must work for the others,
Not thousands work for one.
—*E. Nesbit.*

* * *

Life without labor is guilt.—*Ruskin.*

* * *

The blessing of earth is toil.—*Van Dyke.*

Skill and Thoroughness Awaken Interest

The first thing to be sought is skill, the knowing how; the second, thoroughness, the never being content with anything but the best work; the third, interest, the making the work an integral part of one's self, the devoting voluntarily of time and thought to its study. One great cause of failure is the lack of skill and thoroughness. People will do only what is easy, skipping the hard things, and hence are never fit for any but easy places. To succeed, one must pay the price—work hard enough, pre-

pare thoroughly enough. Mastery of the work through skill and thoroughness with the aid of interest pushes fortune. Interest is wholly within one's power. If one study anything, no matter how uninteresting it seems at first, he will find it has charms of its own. The more that is known about a thing the more interesting it becomes. One can become enthusiastic over hens, onions, machinery, calico. Pasteur had to be hunted up in his laboratory on his wedding day, though he sincerely loved his bride. Yet his inclination was for crystals, not germs. Will can direct interest.

Will and Interest

Skill, thoroughness, interest, give one a sense of completeness, of being equal to any emergency. The sense of efficiency resulting is the key to opportunity. The man or woman, who does his best, is already on the high road to success. Competency is what the world is hunting for and not finding. The trouble lies in the universal contentment with something that "will do," that will pass muster and not result in discharge. These incompetents lose their positions at the first sign of commercial depression. But the competent are never dropped. They never hunt for positions. They never move except to higher positions. They give themselves to their work and always leave it bigger than they found it. They never finish "learning a trade." They keep everlastingly studying it, both to keep abreast of its improvements and to see the possibility of improvement. Cæsar Augustus said that he found Rome brick and left it marble. That is what the competent do with their work. How often it is found that some line of business, some scientific discovery, stands out prominently in the public mind, and that some one worker has made it do so. Greeley will be forever connected with the "New York Tribune," Pasteur with disease-destroying germs, Wanamaker with department stores. These men put skill, thoroughness and interest into their work, and as it grew, they grew with it.

Thoroughness Gives Necessary Self-confidence

The great organizations are hunting for competent men.

Capital is abundant, but competent men are not. The strength of large enterprises is built on their executive, manufacturing and selling forces. So they pay for the competent, for the best men, big salaries. The heads of departments are always searching for men of ability.

Children look at the great success achieved and, ignorant of the long years of preparation, ascribe the success to genius. But these successful men themselves say that they had only ordinary minds, but they worked them at full pressure, their only genius being, as the great painter Turner put it, "a capacity for toiling terribly." By taking pains an ordinary power or sense can be turned into an extraordinary endowment. The tapestry workers of France have trained their eyes, just ordinary eyes, until many of them can distinguish 1,500 different tints and shades of a single color. As the worker's power rises from distinguishing a dozen to a hundred and from a hundred to a thousand, his value increases.

Success Due to Close Application

Very ordinary abilities, if well applied and adapted and used to their limit, will make a man eminently useful. Very few of our famous public men have had brilliant minds, but they were hard workers and used all the ability they possessed. An engine of one-cat power running all the time is more effective, it has been truly said, than one of forty-horse power standing idle.

Using One's Whole Ability

Stories, Quotations, Proverbs

Build it well, whate'er you do;
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eye of God.

* * *

Square thyself for use. A stone that may fit in the wall is not left by the wayside.—*Persian Proverb.*

* * *

Trifles make perfection but perfection is no trifle.

—*Michelangelo.*

The fault, dear Brutus, is not in our stars but in ourselves that we are underlings.—*Shakespeare.*

* * *

Well done outlives death.

* * *

He doeth much that doeth a thing well.

* * *

Do well, have well.—*German Proverb.*

* * *

Do little things now, shall big things come to thee by and by, asking to be done.—*Persian Proverb.*

* * *

He that climbs a ladder must begin at the first round.—*Sir Walter Scott.*

* * *

Genius is nine-tenths industry.—*Goethe.*

* * *

Attack the hard part first.

—*Motto over desk of a Pittsburg banker.*

* * *

The best way to get out of a lowly position is to be conspicuously effective in it.—*Rev. Dr. John Hall.*

* * *

To do anything worth while, not mere easy effort, but thought, time, sleepless nights, hard work and perseverance are necessary.

* * *

We fail, not because we have ordinary faculties, but because we let them remain so.

THE GREAT CHAIN

Men said that the old smith was foolishly careful, as he wrought on the great chain he was making in his dingy shop in the heart of a large city. But he heeded not their words and only wrought with greater painstaking. Link after link he fashioned, and welded, and finished, and at last the great chain was completed.

Years passed. One night there was a terrible storm and a ship was in sore peril of being dashed upon the rocks. Anchor after anchor was dropped but none of them held. At last the mighty sheet anchor was cast into the sea, and the old chain quickly unwound and ran out until it grew taut. All watched to see if it would bear the awful strain. It sank in the wild storm as the vessel surged upon it. It was a moment of intense anxiety. The ship with its cargo of a thousand lives depended upon this one chain. What now if the old smith had wrought carelessly even one link of his chain? But he had put skill and thoroughness into every part of it, and it stood the test, holding the ship in safety until the storm was over.

Far-reaching Consequences of Good Work

THE STONE WALL

A lawyer wanted a stone wall built on an obscure part of his estate and, as it would not be seen, he arranged with a young stonemason to build it, so that it would merely serve the purpose. Because good workmanship was not called for, the price agreed upon was very moderate. When the lawyer went to see the completed wall he was amazed to find a perfect bit of work.

"I told you that I did not want good work," he exclaimed angrily. "I shall not pay you a cent more than agreed to." "That's all right, sir. I don't want any more than we agreed upon. But I don't scant my work for anybody."

Doing His Best Whatever the Price

Some years later it devolved upon the lawyer, now a judge, to assign a contract involving many thousands of dollars. Among the applications he noticed the name of this stonemason and at once assigned him the contract.

Questions:—Why did the lawyer give the mason the contract to build his stone wall? Give all the reasons why the stonemason did good work when he knew that he was to be paid merely for poor work. Was he under any obligation to do good work? If he had not been faithful

in the little contracts could he have handled the big contract satisfactorily?

THE EMIGRANT GIRL

What Interest in Her Work Did for Her

A young emigrant girl secured a position in a New York store. She immediately became interested in her work and studied early and late to increase her sales. She made a practice of remembering her customers' names, she studied the goods and, in her spare hours, books from the public library that dealt with fabrics. In a short time her salary was increased, and it was not long before she became one of the buyers for the firm, while her fellow clerks wondered at her success.

WHY THE OFFICE ASSISTANT BECAME PRESIDENT

Absorbing Interest in His Work Carried Him to the Top

The president of one large industrial company started in years ago as a humble office assistant. He was sincerely interested in the business. When everyone else went out to lunch, he was in the office. Telephone calls came from the president. He was the only man there to answer. "Who is that?" the president would ask. "Bill Hoover," would be the reply. One Decoration Day the president called up his office, not with any expectation of finding anyone there. But he got a reply. "Who is it?" he asked. "Bill Hoover," said the voice. "Mr. Hoover, what are you doing there on a holiday?" "Why, nothing much—I came down because I thought perhaps something urgent might come up." If that man hadn't eventually got to be chief executive of the company, then something serious would have been wrong with conditions.

There are men who employ even their leisure in work, who besides their vocation have their avocation. Roosevelt is never idle a moment. Gladstone felled trees or read and studied in his leisure moments. Cæsar wrote his Commentaries, Marcus Aurelius his Meditations, in moments of rest. Rest means simply a change of occupation,

calling into use a different set of nerves, muscles or faculties.

Great men, successful men in any profession, trade or business, never work; however, they play. Play is the spontaneous enlistment of the entire personality in the pursuit. These men do not force themselves to pursue their work; they wish to, it is their main desire. It is not business but their greatest satisfaction. Their vocation is at once also their avocation. So, while showing that it is the imperative duty of all to labor, show also that work can be made play if the whole personality is thrown into it. "It is the way in which we take the responsibilities of life," says Director Gulick, "that makes it either a deadly bore, a mere dull round of routine and drudgery, or the most interesting and absorbing game capable of enlisting all the energy and enthusiasm we have to put into it."

Work No Drudgery But a Splendid Game

Quotations

An idle dog is mangy, and how can an idle person escape?—*Burton's "Melancholy."*

* * *

The Persians seem to think nothing more servile than a life of pleasure or more princely than a life of toil.

—*Alexander the Great.*

* * *

If any would not work, neither should he eat.

—*Bible.*

* * *

Of course I believe in labor; and I have little respect for an idler, be he rich or poor. It is against both the personal and the public good for any man to be at the same time a consumer and a non-producer.

—*Edwin Markham.*

* * *

If I were worth a hundred million I would make my son earn his living. It is wrong to bring up boys to be gentlemen loafers.

—*James Fargo, President of American Express Co.*

No matter what the labor be, if it is honest and efficient it is noble and dignified. It is not only worthy of respect but wins it. One who respects and honors his work wins respect and honor for it. One who is ashamed of it, who slights it, who gives dishonest inefficient service, causes others to look down upon it. The world in the long run gives the worker and his work an amount of respect exactly proportioned to their honesty and efficiency.

Nobility and Dignity of Honest, Efficient Labor

Using the story "The Stone Wall," show that the large contract well done led to many other big contracts by which the stonemason was finally able to amass a comfortable fortune.

Questions:—Is stonemasonary "dirty work"? Is it a useful employment? Do you think he was ashamed of it? When was he entitled to the greater respect, when he made the first obscure stone wall for the lawyer or when he had become well off? When he wore "dirty overalls" or broadcloth? Suppose that he had labored just as hard and just as well, but had never been able to accumulate wealth, would he have been just as worthy of respect? If a man does his best, which occupation is more entitled to respect, plowing in the fields, measuring silk, stoking engines, or receiving deposits in a bank? Which is more honorable, to be a stenographer or a washerwoman? If necessary and well-done, dirty work is just as honorable as kid-glove work.

Any Labor for Humanity Is Honorable

Children and the thoughtless are apt to think of labor as only that which is done by the hands, and they despise it as "dirty work." The essential thing is to have them see that real achievement is all labor, whether it be of the spirit—resulting in a book, a picture, a sermon; or of the intellect—resulting in an invention, a discovery, a scientific investigation; or of the hands, skilled or unskilled,—resulting in a beautifully bound book or a ditch: all service to humanity if honest and efficient. A story appeared in the press after the death of a certain great British noble-

man, that when he was asked what positions of honor and respect England had bestowed upon him, what, in short, he was, he made answer: "Maid-of-all-work to the British Government, sir; maid-of-all-work to the British Government." The offices he held, if enumerated, would fill several lines of this page. But he recognized them all as labor.

England's "Maid-of-All-Work"

A boy who blacks boots and does it as well as he can, is as worthy of respect as the man who carves a statue and does it as well as he can. The clothes that are worn at work, the house lived in, the awkward manners, have nothing to do with the worth of the man or the worth of the work he does.

Stories, Quotations

Honor and shame from no condition rise;
Act well your part—there all the honor lies.

* * *

Work apace, apace, apace,
Honest labor wears a lovely face.

—*Dekker.*

* * *

Beautiful hands are those that do
Work that is honest, brave and true
Moment by moment the long day through.

PATRICK MULLEN, GUNSMITH

Patrick Mullen was an honest blacksmith. He made guns for a living. He made them so well that one with his name on it was worth a good deal more than the market price of guns. Other makers went to him with offers of money for the use of his stamp, but they never went twice. Only to that which he himself had wrought out did he give his honest name without reserve. When he died, judges and bishops and other great men crowded to his modest home by the East River and wrote letters to the newspapers telling how proud they had been to call

An Honest Worker and His Reward

him friend. Yet he was, and remained to the end, plain Patrick Mullen, blacksmith and gunmaker.

THE HOUSE THAT M'GOVERN BUILT

Recently I attended an auction sale of real estate, and, while viewing a piece of property that was under the auctioneer's hammer, was impressed by the effect of a simple statement that the auctioneer made when he was about to let his hammer fall for the third time. He had succeeded in raising the bids until the five-thousand-dollar mark was reached, but that seemed to be the limit.

"Gentlemen," said the auctioneer, raising his hammer for the third time, "I am offered but five thousand dollars for this house—a house built by Henry McGovern; who will give me fifty-five hundred?"

Running Up the Price

A gentleman nodded in the affirmative.

"Fifty-five hundred I have; give me six thousand."

Another gentleman motioned to the auctioneer.

"Six thousand I have; give me sixty-five hundred."

The former bidder nodded again.

"Sixty-five hundred I have; give me seven thousand."

Five minutes later the house was sold for sixty-seven hundred dollars.

"It was strange what a jump the bidding took when the auctioneer mentioned the builder," I remarked to a bystander, as the crowd broke up.

"You must be a stranger about here," said the gentleman. "McGovern has a great reputation as a builder, and justly so. If he builds a house, you can be sure that honest work has been put into it from the cellar to the ridgepole."

A Reputation for Conscientious Work Has Real Market Value

Seventeen hundred dollars for conscientious work! McGovern, were he to learn of it, might well feel proud of his reputation.

A few days later, I learned more of McGovern, the contractor. A carpenter had come to him well recommended as an efficient workman. The first day that he worked

for McGovern the latter stepped up behind him and arrested his arm as he was about to drive home a nail.

"What are you using that split piece of joist for?" he asked.

"The boarding will cover it up," said the carpenter.

McGovern took out his notebook and wrote a few words. "Take this to the office and get a week's pay," he said. "I can't afford to keep you any longer."

Wages are partly discussed under the subjects, Money and Justice. Emphasize the moral principle which must guide both employer and employee, the principle of justice, "to do as one would be done by." A deep sense of justice rests largely upon the capacity to imagine one's self in the other's place. Hence, in discussing examples of unjust wages one should help the child to put himself in the place of both employer and employed. In the case of sweatshop labor, where recent investigation shows men and women working long hours for the incredible wages of $1.75 a week, the children should put themselves in the place of these men and women, living seldom less than several families in one room, in which they cook, eat, sleep and work. Actual conditions should be presented—the filth, the bad air, the absence of privacy, the scanty, unwholesome food, the feverish, frantic rush and hurry—the absence of all that makes life worth living—for $1.75 a week. Then the children should put themselves in the employer's place. This will bring home our individual responsibility, for it will show that the sweatshop system results largely from our own desire to live beyond our means, to get something for nothing, our demand for cheap ready-made clothes. A cheap thing means a cheap person, an exploited person, at the other end. The share of the individual and of society in the great evil of unjust wages can be shown, also, in the case of factories and mills where labor is exploited. It is the call for dividends on the part of the stockholders that forces managers to

Sweatshop Labor

Just Compensation for Labor

pay low wages, dividends sufficiently large to make possible ostentatious and luxurious living.

Men are brothers, sharers in a common humanity. Their moral worth, their capacity for rational and moral development, gives them a right to a wage for their labor that will afford the opportunity for their development—the opportunity to be men and women. This basis of the right the child can understand. But it is beyond his powers, probably, to grasp that the civil and, more especially, the political rights conferred upon the individual in democratic nations become shadow and not substance, if the individual has not the reasonable comfort, the decent home, the healthy life, which are the indispensable conditions of the enjoyment of those rights and the exercise of the duties imposed by them; that the political rights of democratic nations become a farce, if there is not the modest competency which enables the voters to take an independent course in active citizenship, and to make men of themselves in its larger life.

The Right to a Living Wage

In considering just compensation for labor, hazard must be considered. Certain occupations the child at once recognizes as hazardous, the job of a miner, of a steeplejack, of an explosive maker. But the printer, the plumber, the iron-worker, the stonecutter, also have dangerous trades. Toilers in the clouds of dust in potteries and bag factories are subject to "potters' phthisis" and "potters' asthma." Cutters, grinders, polishers are subject to "grinders' rot." Brickmakers and stonecutters breathe in dust, and lung and bronchial troubles follow. The hatter and furrier breathe in fine particles of hair and are poisoned by the dyes used. The discussion of hazard again places responsibility upon the individual. It is the demand for dividends that prevents the installation of safety appliances which would lessen the hazard.

Lessening Hazards of Industry

All labor is important, and complementary in character. The great ship needs not only the captain to give orders but a pilot whose hand shall never leave the wheel. The

railway system needs the watchman, the engineer, the track layer as well as the president. The social partnership is like the human organism. The foot is necessary as well as the eye, the teeth as the arms, all doing together the work of the organism. When a lung or any organ does not perform its function, the whole organism is crippled. Whether the hod-carrier or the minister fails to perform his part, the social organism, the social partnership, suffers. So the basis of respect is for the service rendered and the character of that service. A hodman may be far more worthy of respect, if he throws his whole self into doing the best he can, than a lawyer or a professor, to whom the money is the whole thing, and the service incidental.

What Counts Is Quality of Service

There are many occupations that are not of service, which will readily occur to the child. There is much labor that is not of service to humanity. The labor that produces both health and real service to humanity is alone worthy of respect.

The social service of many occupations and professions the children easily see, as of carpenters, stonemasons, dairymen, bakers, dentists, physicians and clergymen.

Ruskin classifies the great intellectual professions thus: The soldier's profession is to defend society; the pastor's to teach it; the physicians to keep it in health; the lawyer's to enforce justice, and the merchant's to provide for society. (Ruskin includes under the term "merchant" both the manufacturer and the distributer.) All of these professions should be discussed in this view.

The singer, the actor, the dramatist, the musician, the poet, the novelist, must render service of spiritual or mental value, some aid in the conduct of life. If they aim merely to amuse, to cater to the lower instincts, not to help or encourage, they fail to render social service and are ignoble. It is the spirit in which it is followed that renders many a calling honorable or dishonorable. So the social service of the mill operative, the motor-

A Calling Is Made Honorable by the Spirit of the Worker

man, the telegrapher, the teamster, the farmer, the ditch-digger, should be shown, and how each is a social functionary. No occupation or profession is to be regarded as simply a means to fill a dinner-pail, but rather as a means of serving the great brotherhood. No one should ever forget that his life is a part of and goes to make up the whole national life, that the former either promotes and blesses or hinders and degrades the latter. "No man liveth to himself alone and no man dieth to himself."

The function of the lawyer is largely misunderstood. His social service is the enforcement of justice. Society owes to every one of its members justice, and the lawyer is merely the appointed agent to secure that result. The function of lawyers is not to defend the individual, but society. Any lawyer who uses tricks and quibbles and chicanery to help his client to evade the law, or escape the penalty of his crimes, or to break moral laws not yet incorporated in statutes, is not rendering the service society demands of him, which is to see that justice is done. Do not let the child get the mistaken notion that justice is especially and solely the object of the work of the judge, while that of the lawyer is merely the success of his client. The lawyer's object is the promotion of justice. The supreme purpose of both judges and lawyers is to establish justice.

Function of Lawyer and Judge

The following extracts from Justice Brewer on the social functions of the law indicate the ethical view to be maintained of the other great professions:

"A mistaken notion prevails among lawyers that what is not actually prohibited by statute is morally right. . . . A lawyer must advise his client not merely what is legal but what is honest. He must say, 'It may be legal but it is not honest and I will have nothing to do with it.' . . . Negative honesty which regards simply client, statute and pay . . . is an honesty ignoring the fact that both client and lawyer are members of society and assumes

Responsibilities of the Lawyer

that there is no moral obligation upon either to respect the general welfare. They put themselves into antagonism to those obligations which every lover of his country should feel. . . . Whether the lawyer prosecutes or defends, whether he is acting as lawyer or judge, in his office or in the court room, preparing documents or giving advice, he acts not for himself alone, nor only for his client, but for the community. He is doing the work of the social organism. His business is to make a living for himself and family by the practice of law, but the law is something more than a business, it is a profession. As a profession it is the one to which society entrusts the administration of justice."

Doing the Work of the Social Organism

Here are three test cases offered to Abraham Lincoln when he was a practicing lawyer. Similar cases are brought to every lawyer and should be rejected as unhesitatingly by them as they were by "honest Abe."

1. After listening one day for some time to a client's statement of his case, Lincoln, who had been staring at the ceiling, suddenly swung round in his chair and said:

"Well, you have a pretty good case in technical law, but a pretty bad one in equity and justice. You'll have to get some other fellow to take the case for you. I couldn't do it. All the time while talking to that jury I'd be thinking: 'Lincoln, you're a liar,' and I believe I should forget myself and say it out loud."

Lincoln as a Lawyer

2. On inspecting the evidence exhibited to him by his opponent in a certain contract suit, Lincoln said: "As your client is justly entitled to a decree in his favor, I shall so represent it to the court. It is against my principles to contest a clear case of right."

3. A would-be client detailed to Lincoln at Springfield, Illinois, a case in which he had a legal claim to a value of some hundreds of dollars. But his winning it would ruin a widow and afflict her six children.

"We shall not take your case, though we would doubtless gain it for you," said Lincoln. "Some things that

are right legally are not right morally. But we will give you some advice for which we will charge nothing. We advise an energetic man like you to try your hand at making $600 in some other way."

A Life That Was a Blank

The Reverend Charles White tells of a man living many years ago in New England who inherited an honorable name and a fortune. He took no part whatever in the life of the community, being purely a man of leisure. He drew his money, spent it freely for his own pleasures, and died, leaving all his money to a distant relative with the exception of a considerable sum to the editor of the village paper with instructions to prepare and issue his biography. The book when it came from press was elaborate and costly in binding. Opposite to the title page was a steel portrait of the man with a facsimile of his autograph. The first page of the book recorded his birth, the last his death. The rest of the book was a blank of expensive plate paper. The book was true. He was born and he died, and between, nothing.

Social Service the Test of Every Life

Questions:—Did his father make that money wholly by his own efforts? No, he used all the accumulated science and knowledge of the past, all the help of his operatives, of society's facilities for handling and transporting, of society's protection, etc. How did the son pay that debt? He did not pay it, he repudiated it. Was he of any more account than the summer insects which played on his lawn and died leaving no trace? Who gave him his will, his intellect, his heart, his powers? God. When a man makes a locomotive or powerful machine, does he make it for its own sake? No. For what purpose? To be of service to humanity. For what purpose does God make the human machine? To be of service to humanity. This is plain and inevitable deduction.

Social service is the purpose of life. No circumstances permit an escape from this universal law. Wealth cannot purchase exemption. Ill health furnishes no excuse, nor can poverty release from the obligation.

Stories

EXAMPLE OF QUENTIN HOGG

Quentin Hogg, a Londoner of great wealth, labored all his life for the young men of his city. When a young man his heart was touched by the needs of the boys in East London Side. He bought a shoeblack's kit and for six months spent evening after evening studying boys. When he fully learned their needs, he built his great Polytechnic Institute which annually teaches fifteen thousand boys new ways of earning a living.

Paying His Debt to Society

EXAMPLE OF THEODORE ROOSEVELT

When Theodore Roosevelt left Harvard he had a comfortable income and the social position given by distinguished birth and wealth. His comrades drifted, many of them, into the aimless lives of young society men. But he felt the obligation to labor. He went in search of opportunity. He sought public office in order to work, to render social service through politics. How he searched for opportunity to labor is shown by the message he left upon the desk of Jacob Riis, whose book, "How the Other Half Lives," shows the wretchedness and misery of the East Side of New York. Not finding Mr. Riis in when he called, Roosevelt wrote on his card, "I have read your book and come to help."

Seeking Opportunity to Labor

EXAMPLE OF PRESCOTT AND STEVENSON

The blindness of Prescott, the ill health of Stevenson, might have seemed an excuse to many for not rendering service, but they themselves did not so regard it. They labored and their books have served humanity. They realized that one hundred and fifty pounds of muscle do not make a man. The bones and muscle and brain must do a man's work and bear a man's weight of duty to his fellows before they make a man.

Ill Health No Bar to Service

Local examples of social service by those suffering from ill health should be cited.

EXAMPLE OF JOHN POUNDS

Noble Service of a Poor Workingman

John Pounds was a poor lame cobbler of Portsmouth, England, in the latter half of the eighteenth century. Day after day he sat in his small cobbler's shop mending shoes and conducting his "Ragged School," as it was called, the precursor of the Board schools of England. Seeing how the children of his neighborhood were running wild on the streets without any occupation or any opportunity for an education—there were no free public schools in England then—he gathered the poorest and worst in his small room and taught them to read and write and figure. He also taught the boys some of the simpler trades and the girls how to cook and mend. When he died the whole city mourned the loss of their best and greatest citizen. Did John Pounds have greater or fewer advantages for rendering service than the man of the New England story? Which owed the greater debt to society? It was often on Pounds' lips, "I owe it to them." How did he owe it? Besides paying his debt in the form of service to these children, how was he serving his city and future generations? These boys and girls without his instruction might have led lives of vice and crime, and become a menace to society. As in the case of the Jukes family, they would have transmitted their vicious traits to future generations.

Different Ways of Rendering Social Service

Social service may be rendered in three ways: first, through one's occupation or profession; second, by brotherly kindness; third, by devotion of one's talent and ability directly to the service of humanity. As to the first way, emphasize again the fact that occupations and professions are not merely means of gaining a livelihood but are, primarily, means of serving the brother-

hood. The choice of an occupation should come to mean to them the choice of a way to serve their community.

As to the second way of rendering social service, examples of brotherly kindness should be given by the children as incidents come under their observation.

Stories

THE NEWSBOY

A gentleman wanted a "Herald," and seeing a blind man standing on a street corner with a bundle of papers under his arm made up to him; but the blind man had sold his last "Herald," and the customer hailed a passing newsboy. "Ain't got none?" said the boy, jerking his grimy thumb toward the blind man. The gentleman explained that he already had tried to buy of him. "P'raps he ain't got none and p'raps he has," said the boy with a cautious look at his customer. "You just wait a bit." He went over to the blind man and handed him a paper. Then he came back and told the gentleman that the blind man could supply him. "We don't none of us sell papers here." It was afterwards learned that the blind man himself had taken no hand in securing the monopoly, but that the newsboys had given it to him of their own accord.

Little Brothers to the Blind

AN ENEMY'S KINDNESS

After the second battle of Bull Run, I, with some other Union prisoners, all badly wounded, lay in a tent unattended. We suffered intensely for water. A Confederate soldier who lay at some little distance, wounded in the hip, heard our moans and slowly crawled to where there was an apple tree, filled his pockets with the apples and crawled back to the tent. He handed the apples to me and I passed them on to the others. When we had slaked our thirst with the acid fruit and turned to thank our noble enemy, we found him dead, the crawling motion having reopened the wound.—*Sergeant Tanner.*

A Dying Man's Beautiful Deed

The third way of rendering social service, the devotion of one's talent and ability directly to the service of humanity, does not mean to amass money by means of one's talents and then make philanthropical gifts, but it means to use the talents themselves in the service of one's fellows. So far it is the rule only among the clergy, the physicians, and somewhat among the scientists. If a physician makes a great discovery he at once announces it to the world, as Jenner with vaccination, Guthrie with anæsthetics, Erich with antitoxin. To patent a remedy is regarded by the medical profession as unethical.

Devoting Talent and Ability to Social Welfare

The scientist, G. T. Moore, discovered the process of renewing the fertility of the soil by inoculating it with bacteria which extract free nitrogen from the air, and then deeded his patent to the Department of Agriculture "to be held in trust" for the public, instead of making himself a multimillionaire by exploiting what is, perhaps, the greatest gift science ever made to agriculture. Professor Babcock did not obtain a patent on his milk tester which revolutionized the dairy business of the world. Luther Burbank gave to the people the spineless cactus, which promises to make the desert productive foraging ground for domestic animals. Professor Henry, of Princeton, whose services in connection with the completion of the telegraph were most important, refused to take out a patent. Jacquard, the inventor of the famous loom, might have become a billionaire. This unselfish Frenchman, however, gave his invention to the government and all he got in return—all he asked in return—was a pension of $1,000 a year.

Public-spirited Scientists and Inventors

Very few, if any, business men thus devote their executive ability to the service of men. Yet the same obligation rests upon them as upon physicians and scientists to devote their powers to the welfare of humanity and not to the enlargement of bank accounts. In fact, their obligation is much heavier, since their social debt is much greater, for the business man can accomplish nothing,

except with the co-operation of society. The officials of steel and sugar plants, of banks, railways, insurance companies, of the manufacturing and distributing agencies, are powerless without the aid of society. Yet these men upon whom the social obligation rests heaviest alone do nothing in the way of direct use of their talents for their fellow men. They alone set themselves to the accumulation of wealth as the sole object of their lives, they alone regard as their sovereign right the products of their talents, talents for which they are in no way responsible, and which they cannot exercise without the aid of mankind. All people like to make money, ought to like it, because they cannot lead full lives without a competency; but the main object of life is not money, it is service. A good soldier wants his pay, but his main object is to win battles, not to be paid for winning them. A clergyman wants his salary and his fees, but his essential object is to make people better, not to be paid for doing it. A physician likes his fees, but the entire object of his life is not fees. With all real men the work is first, the fee second.

Obligations of Business Men

It is because business men put their own interests first that the term "nation of shopkeepers" has always been one of reproach. Their work may be necessary to the community, may be social in its character, but the motive is always personal. The task for the teacher is to impress upon the children that the function of merchant, using the term in its wide sense, is to provide for the nation, and it is no more his right, no more ethical for him to make an immense profit out of his task than for the physician or scientist; that the highest use of a business talent is, as Ruskin says, to "produce and obtain the products dealt in, in as perfect a state as possible; and to distribute at the lowest price consistent with the welfare of his employers and a competency for himself."

"Nation of Shopkeepers"

There is a constantly increasing number of men who devote time and ability to social service; men like Dr.

Grenfell, devoting his life to the moral, physical and economic betterment of the scattered, needy and oppressed fishermen of Labrador; like Jacob Riis, who labored in season and out for parks, "breathing spots," for the children of New York; like Dr. Bernardo, who sent to the farms of Canada fifteen thousand street waifs of London who have with scarcely an exception become upright, prosperous men; like Tom Johnson and his associates who devoted their executive abilities to making Cleveland not only the "best governed city" but a city which commands the loving service of its people because it serves the people in countless ways; like Gifford Pinchot, who, though a man of large wealth, served his country as Chief Forester, and in that capacity rendered inestimable service; like Charles E. Hughes who sacrificed a large income from the practice of law in order to serve the people of his State. All the local examples of men and women devoting themselves to social service, either in politics or governmental service, in settlement work or in any of the various avenues of social service, should be cited in terms of admiration.

Devoting Their Lives and Talents to Social Service

The benefactors of their kind live in the grateful memory of men century after century while the owners of mere money come and go and are forgotten. All the men and women whom America delights to honor for their great services—statesmen, generals, jurists, reformers, inventors, scientists, teachers and preachers—have either lived and died in moderate circumstances or received no great money reward for their services. They labored for humanity and not for reward, but they gained that greatest of all rewards, public esteem and honor. American tourists, either at home or abroad, seek not the homes of the merely wealthy but the abodes of those who served their fellowmen.

Public Esteem the Greatest Reward for Service

To emphasize that this esteem and honor is the greatest reward, attention should be paid to the birthdays of Americans who have rendered social service; not by for-

FRESH AIR STATION FOR SICK BABIES. (CHICAGO)

mal exercises always, for that would be impossible, but by reference to their work, exhibiting their portraits, reading some little tribute to them. The memory of those in the community who have rendered service should be kept green by the placing of tablets or the naming of school houses or public buildings, by marking their graves with evergreen on Decoration Day, or All Souls Day, and by the keeping of archives of heroic deeds and social service.

Honoring Americans Who Have Lived for Public Welfare

Poems, Quotations

Each man should feel, whether he is in public life or private life, that the chance to do good work is the greatest chance that can come to any man or woman in our generation or any other generation, and to feel that if such work is well done, it is in itself ample reward and ample prize.—*Theodore Roosevelt.*

HYMN: "THE WORKERS"

Hail the hero workers of the mighty past!
They whose labor builded all the things that last,—
Thoughts of wisest meaning; deeds of noblest right;
Patient toil in weakness; battles in the night.
Hail then, noble workers, builders of the past!
All whose lives have blest us with the gains that last!

Hail, ye hero workers, who to-day do hear
Duty's myriad voices sounding high and clear,
Ye who quick responding, haste ye to your task,
Be it grand or simple, ye forget to ask!
Hail, ye noble workers, builders of to-day,
Who life's treasure gather, that shall last alway!

Hail, ye hero workers, ye who yet shall come,
When to this world's calling all our lips are dumb!
Ye shall build more nobly if our work be true,
As we pass life's treasure on from old to new.

Hail ye, then, all workers, of all lands and time,
Our brave band of heroes, with one task sublime.

—*Anna Garlin Spencer.*

A WORKMAN TO THE GODS

Once Phidias stood, with hammer in his hand,
Carving Athene from the breathing stone,
Tracing with love the winding of a hair,
A single hair upon her head, whereon
A youth of Athens cried, "O Phidias,
Why do you dally on a hidden hair?
When she is lifted to the lofty front
Of the Parthenon, no human eye will see."
And Phidias thundered on him: "Silence, slave,
Men will not see, but the Immortals will!"

—*Edwin Markham.*

CHAPTER XVIII

JUSTICE

Justice is like the North Star, which is fixed, and all the rest revolve about it.—*Confucius.*

Justice being destroyed, will destroy; being preserved, will preserve.—*Mann.*

WHILE every effort should be made to lead the child to realize the brotherhood of man, and to treat all men with brotherly love and sympathy, yet the principal aim in moral training is the development of the child's sense of justice, for the greatest hope of society lies not in the sympathy of man but in his sense of justice. As Ross says in "Social Control": "Sympathy will stay the hand of a wife-beater but will not spurn a bribe or lie, will snatch a child from trampling hoofs but will not hold a contractor to his contract, will nerve rescuing firemen but will not stimulate an official to do his duty. A man's sensibilities may restrain him when the harm of his deed is sure to fall upon a particular individual, but not when it is lost in the vague mass of the public." A person may be tender-hearted and yet do vast harm by dodging quarantine, or falsifying news, or stuffing ballot-boxes. He will not hurt a fly but will still supply explosive kerosene or contaminated water (or milk) to multitudes. Sympathy breaks down because social development is marked by the progressive substitution of fixed impersonal relations for transient personal relations—until "the most momentous actions present no more obvious relation to their remote social consequences than the fingering of a train despatcher to the fate of distant passengers."

The Highest Social Factor Is Justice

Justice is the basis of morality. In fact, justice and morality are essentially the same. The just man is the moral one. When man is just he is kind, he is honest, he is true, he is well-mannered. Justice comprehends the other virtues and transcends them. They are duties of imperfect obligation; justice is the one duty of perfect obligation. The two greatest commandments, "Love the Lord thy God with all thy soul" and "Love thy neighbor as thyself" are based on justice alone, divine and social justice. Without justice to regulate and govern their manifestation, the virtues of imperfect obligation, especially the benevolent ones, are flabby, inconstant and often suicidal. A man may be too kind, too generous, too benevolent. He may work great harm to the individual and to society. But a man cannot be too just. It is the one virtue that is incapable of being overdone, of being carried too far in practice.

The Just Man Is the Moral Man

Although the fundamental morality, and the first to appear, justice has been but little practiced. Obedience and the benevolent virtues have been emphasized to the neglect of justice, from which all others take their value. The supreme duty of the home and the school in the field of morals is to develop the sense of justice, and restore it to its rightful place as the regulator of human conduct in social relations. It must be made a habit of mind to think justly, a habit that will unconsciously apply the principle in the concrete cases as they occur. The trouble has been that through the lack of the habit of just thinking, there has been no connection between the principle and the everyday events of life. The habit must be formed and the connection established, if America is to be moral. It is not enough to accept the principle with the intellect. Morality lies in action. By strengthening the youthful sense of justice through suggestion and example before it begins to fade, and by developing it through frequent demonstrations, the aim should be to quicken the sense of duty to render justice and to form

Justice the Supreme Regulator of Life

the habit of just thinking and just acting. By its constant use as a test of conduct the children are led to see that justice is the supreme regulator of life.

What is justice? Justinian defines it as the constant and unswerving desire to render to every man his own. Whewell defines it at greater length: Justice excludes cupidity or eagerness in the desire for wealth; all covetousness or wish to possess what is another's; all wish to deviate from equal rule in judging between ourselves and others. Justice, in short, gives to each his own, his due, his right. As to what is his due, his right, the Golden Rule, "Do unto others as ye would that they should do unto you," answers the question. Each man's due is what is due to ourselves. To live justly is to render to each man what we should regard as our right in his position. There is, therefore, no right against right, no one's right over-rides another's right. The right of each is limited by the right of the other. Justice has been defined as the recognition of bounds, of limits.

Justice an Application of the Golden Rule

But these rights are personal rights, rights for the development of the capacities and powers with which one is endowed. Simply not to encroach upon them, not to trespass, is not enough. To render justice each must work for the good of all. Justice in this view, according to Ruskin, consists largely in giving to every human being due aid in the development of such faculties as he possesses for action and enjoyment. The one view of justice is negative obedience to the law of obligation, the other is active obedience; the negative, not to obstruct; the active, directly to aid.

Negative Justice Not Enough

The active view of justice is presented in this Series under the subjects of Brotherhood, Fraternalism and Democracy. The lessons in Justice will deal mainly with the negative phase, the recognition of bounds, the obligation of balancing, of rendering to each his own, and they will do so because it is necessary to form an energetic and controlling habit in the children of considering the due of

the other person and of putting themselves in the other's place. It is this conception which is the ground plan of social morals.

Justice has been made the basis of every lesson in the Series. In order to avoid repetition it is not specifically treated under each lesson, but that it is the ultimate basis to be used is clearly indicated. Courage, manners, truthfulness, self-control, honesty—the basis of each is justice. A lie, for instance, is unjust because it robs another of his right to the facts. Anger is unjust because it is snap judgment, whereas the very essence of justice is the suspended judgment until all the facts are heard. Lack of punctuality is unjust because it robs another of his time.

Justice the Basis of All Virtues

The endeavor should be to develop the child's instinct for justice by leading up to the abstract idea through the elements of equivalency and equality in the terms early familiar to him, "fairness," "fair play," "square deal" —terms whose magical power over the child, a survival, perhaps, from the days of personal combat, should be utilized to the utmost.

Discuss fairness or unfairness in cases made up for the purpose, or seen elsewhere. Sometimes, but very rarely, the situation allows the public discussion of some schoolroom or playground incident. The Golden Rule should be used and the children led to put themselves in the place of the others. The right encroached upon is the property right: in things, in the case of playthings; and in powers, in the case of ruling and bossing in games, or refusing to play if not allowed one's own way. The stories should be made interesting in themselves and the ethical principle clear.

Justice in Games and Play

To bring the idea of the equality in justice before small children in a concrete way, use scales, showing how things must balance in weight before the scales are even. Now, suppose a child is lame, short-sighted, poorly dressed or handicapped in some way, what is fair treatment of him in games? He can only be made equal by some special

advantage. Draw illustrations from racing, pugilism, and the combats of medieval times.

Justice in home relations is of first importance with children. Here the idea of equivalency must be introduced. Use the scales to show that to be fair children must render an equivalent to parents for what they do. Drop in on one side of the scale boxes labeled food, shelter, clothes, care, self-denial. What must be placed on the children's side? To be fair the children must be obedient, respectful, helpful. Constantly use the terms fairness and fair play.

The term "square deal" is often used by children. What is meant by it can be shown concretely by a perfect square divided into halves, with frequent reference to the equality of the halves which together form the perfect square.

The "Square Deal" in Games

In the settlement of disputes relating to games the "square deal" should be made the basis of adjudication. In the discussion of stories illustrating "bullying" in marbles or shinney, of disabling one's opponent in basket ball or football, of violating the rules of any games for the advantage of one's side, of treating cruelly any child or animal, the illustrative stories used should bring out the lack of squareness. Never omit to quote the Golden Rule and to lead children to put themselves in the place of the others.

Whispering and playing in the schoolroom are not square deals with one's schoolmates, because taking their time away from their studies. It is trespassing on their bounds. At the opportune time should be discussed the meaning of the passage in the Lord's Prayer, "Forgive us our trespasses as we forgive those that trespass against us." The word "trespass" means to ignore bounds, to encroach upon others' rights. To play with a boy in school who wishes to study or ought to study is trespassing on his rights, his right to his time and to the development of his powers. It is trespassing upon the

Whispering, Playing in School

rights of those sitting near who are interrupted in their work. To be disobedient or turbulent in the schoolroom by taking the time and attention of the teacher, whose time and services belong to all, is to trespass upon the rights of all. This part of the Lord's Prayer is an appeal to God to help us to be fair, square, just, in our treatment of others, and to help others to accord us similar treatment. When the Lord's Prayer is recited frequent references should be made to the large part that justice plays in it, for "Thy Kingdom come on earth as it is in heaven" means the reign of justice.

Injustice to Parents and Public Supporting the School

To be idle and wilful in school is not to be square with parents, who are working hard and making sacrifices to send their children to school; nor with the public who are paying the taxes; nor with the State which must have developed, well-trained men and women, not grown-up children; nor with themselves later on. Lead the child to project himself into his later self, that he may see what he owes to that future self, and not trespass upon its rights. When the child is a little older show him a drawing of the brain centres, taken from Thompson's "Brain and Personality," that he may realize how idleness prevents the formation of those centres so necessary to his future self, and makes him unfair to the man he is to become.

"Sneaking in" Is Contemptible

The ethics of attending public entertainments by "sneaking in" should be discussed just before those in which the children are specially interested take place. "Sneaking in" is not the square deal because no equivalent is rendered. It is trespassing on others' property rights. The Golden Rule determines what the other's due is.

Behavior at these places should also be discussed with regard to squareness, especially as to common trespassing on the rights of others by whispering, giggling, munching peanuts, boisterousness.

To mar, deface or injure public buildings is not on the

square, because it is trespassing on the rights of the public who own them.

SUGGESTIONS FOR STORIES FOR THE FIRST TEN YEARS

John fights a smaller boy. (Refer to handicaps given in racing to establish equality so that the race will be fair, and to the self-imposed restraints in early warfare, rules adopted by barbarous and even savage nations to make opponents equal.)

They Treat of the Small Affairs of Everyday Life

John and William are throwing snowballs when a lame or blind man or aged person passes. (Lead children to put themselves in the person's place and feel his handicap.)

John and William are playing ball and run quite frequently across a private yard to find the ball.

Grace and Mary are swinging and Mary insists on being swung the greater part of the time.

Mary evades her share of dusting and her sister Grace or her mother has to do it.

John plays truant. A new subject in arithmetic is explained to the school, and the teacher must either take the time in the lesson the next day, or after school, to explain it to John.

Will and John crawl under the flaps of the canvas and see the circus.

The object in telling these stories, perhaps based on actual occurrences, is to create in the child, the habit of putting himself in the other's place and using the principle of justice in the everyday affairs of life.

The Object of the Stories

A little later the word "justice" may be used in the sense of rendering to each his own, his due, his right. The following hypothetical cases will then be discussed with advantage:

John borrows a lead pencil and before returning it puts it in his mouth. Wherein unjust?

Mary takes a seat in a car and piles her packages on

the other half of the seat, making some passenger stand in the aisle.

William places his dusty shoes upon the seat in front of him.

An attendant in a library carries on a conversation with a friend when a patron is waiting or a reader is seated near.

People are in line in front of a ticket office. John comes along and wedges himself in near the head, or is called to the head by his friend, the ticket agent.

Justice in Business and Social Dealings

Mrs. J. does not move over in a street car and a person waiting to board the car thinks that seat as full as the others and waits for the next car. (Mrs. J. pays for but one seat and thus trespasses upon the rights of the company to the other seat. She deprives it of its pay for the seat as much as if she had kept back a fare. The person wishing to board the car has a right to a seat in a public conveyance and she trespasses on that right.)

An automobilist violates the speed ordinance. (He trespasses upon the rights of the pedestrian to safe passage of crossings.)

John is paid for mowing a lawn and does a slipshod job.

William is sent on an errand and loiters on the way.

Mr. S., the grocer, puts sand in the sugar.

Common Trespasses Upon Others' Rights

Mr. T., the dairyman, puts water in the milk and is not at all careful about cleanliness, so that bad bacteria get into it. (A number of rights are here trespassed upon as also in the following.)

A telegraph operator dances or plays cards into the small hours of the morning, and comes to his work worn out and sleepy.

The subject of justice between employer and employed is so intimately connected with the subjects of money and honesty, that they are really inseparable, and a lesson in one is a lesson in all. From the study of money the children learn that it is an order for a proportionate amount of service. The just payment for labor, therefore, con-

sists in a sum of money which would approximately obtain equivalent labor at a future time. What is the just payment may be led up to in this way: If Mrs. A. borrows a spool of thread from Mrs. B., what does justice require Mrs. A. to return? If Mrs. A. buys the spool, what does justice require her to pay? Sufficient so that Mrs. B. in her turn may buy another spool when she wants it. If Mrs. A. gets in a pinch with her work and Mrs. B. comes over and works the whole day for her, how much labor must Mrs. A. return at some future time? If Mrs. A., from ill health or other cause, is unable to return the day's work herself, how may she still get it returned to Mrs. B.? By paying enough money to Mrs. B. so that the latter can secure from someone else the same amount of work. Just wages are, therefore, those wages which will procure at any time just as much labor as is given. The many factors which render difficult the problem of exactly determining this wage where labor is employed on a large scale—rent, interest, profit—have nothing to do with the principle, which is all that the lessons should deal with. Mrs. B., the woman from whom Mrs. A. borrowed the spool of thread, is very poor. Is that a just reason for giving back to her only half a spool? Justice lies in accurate balancing. Mr. A. has two acres of potatoes. The man who digs one of the acres is very much poorer than the one who digs the other. Is this a just reason for paying the former only half as much as the latter? Use many such illustrations and have the children give illustrations of their own to show that the condition of the person does not affect the obligation to render the equivalent of his service to him.

Justice Between Employers and Employed

Demonstrating What Are Just Wages

Mr. A. has three cords of wood to be cut. There are ten applicants for the job. Mr. A. chooses one of them who does the work in one day. If Mr. A. were to render to him the return in service, how long should Mr. A. work? But if he pay money, how much should it be? Enough to secure a similar amount of labor from someone else.

Does the fact that there were ten applicants change the obligation to render to the successful one the equivalent of the work he does? Does number of workers available enter into the question of just wages?

But suppose that five men have each a large hayfield to be mown and there is but one man who does such work. If they overbid each other for his services, is his wage just? No, because if he is overpaid there is no equivalency. Suppose there are five applicants for one job and they underbid each other. Is the wage of the man who gets the job just? No, because if he is underpaid there is no equivalency. The wage given should guarantee a like amount of labor. What is expended in time, skill, energy, must be returned.

A Just Wage Means Equivalency

The just rule for wages is that if A work for B a day, B must work for A a day, no more, no less; or the money B pays A must secure a day's similar labor or its equivalent, but no more, no less. The children will probably object that when the hay owners overbid, or the mowers underbid, they were all free agents. That question has nothing to do with the obligation for just payment for the service rendered. Justice lies in balancing. But, as a matter of fact, they were none of them free. The employers were constrained by the necessity of having the hay cut at the proper moment. The employees were bound by their poverty, the absolute necessity to get bread for themselves and families. Poverty is a heavier chain to fetter and hamper than the iron one on the limb of a slave. Use again some simple illustrations to show that condition does not affect the obligation to return an equivalent of the service rendered and no more.

Lack of Industrial Freedom

The acute child will observe that some people, shiftless and inefficient, are unable to render such service that, on this principle of compensation for labor, they would receive sufficient compensation to enable them to live. Show him that the inefficiency of these people is the result of past social injustice, of past violation of the principle.

In every country, in every century, great masses of the people were not justly compensated for their services; they were overworked and underpaid, underfed and underplayed. As a consequence, their feeble and inefficient descendants are unable to render full service, the service whose just compensation gives the worker "bread, beauty, brotherhood." Society to-day in all countries except one or two, recognizing the cause of their inefficiency, is gradually trying to remedy the injustice and to stop the downward tendency by surrounding them with social and economic conditions, under the influence of which they or their children will become complete men and women, capable of rendering full service. Speak in this connection of pure food laws, sanitary regulation of mines, shops and factories, child labor, parks for play and breathing, civic and social centres, industrial training, workingmen's insurance.

Present Inefficiency Often the Result of Past Injustice

Again, in the relation between employer and employed, what does justice require? How shall the captain of a vessel treat his men? How shall a large employer treat his employees? How shall a mother treat those who work for her in the home? How shall the boys and girls treat the domestic employees? The Golden Rule gives the answer. Suppose the captain of a vessel were by chance obliged to place his own son as a common sailor; suppose the employer of labor was by similar chance forced to employ his own daughter as a mill operative: as they would treat their children, they are by justice bound to treat their employees. All the conveniences which they would wish their children to enjoy, all the security which safety appliances could secure them, all the courtesy which they would demand shown them, they must give to these others. As a child would treat a brother or sister when working for his parents, so must he treat the domestics working for them. Justice demands this, no more, no less. Snobbishness in children is detestable.

Pertinent Questions for All

Incidents taken from home life, school life, from the

community life, from readers and newspapers, should be submitted to the children as a jury, and a verdict sought. Parents and teachers should represent strict justice, upholding the standard that nothing is just that is not equitable to both sides, a reversible adjustment.

The cases of social injustice presented to children for discussion should be reduced to their simplest terms, so that the ethical principle may be clearly seen. Since much social injustice is in the form of dishonesty, many of the suggestive cases may serve for lessons on both.

Social Injustice Not Cured by Finding Fault

Great care is necessary, it is needless to remark, in discussing social injustice to keep in mind the ethical purpose, which is not to find fault with present conditions, but to form the habit in children of viewing all social transactions in their ethical aspects, of regarding business affairs and private affairs as governed by the same laws of morality, and to develop a sensitive discriminating conscience.

As justice is "an adjustment that would be the same if turned end for end, if the positions of the persons were transposed," its basis rests on equality of personal rights. Therefore, anything that tends to disturb the sense of equality tends to weaken the desire for justice. Difference or separateness is used as an excuse for ignoring the equal claims of another. The farther apart men are in color, race, speech, condition, the harder for justice to rule between them. The sense of difference implied in the cry, "Oh, they're nothing but dagoes," opens the door to exploitation of the Italians, who are doing necessary social service in America to-day; the cry, "Oh, they're white trash! They'd never amount to anything, anyhow," is used by stockholders to excuse the exploitation of men, women, and children in factory and mill. "They're nothing but niggers," means that the difference excuses lynch law.

Equality of Personal Rights

In the effort to strengthen the child's desire to deal justly, every effort must be made to brush away con-

ventional differences, to make him realize that a "man's a man for a' that"; that, as Carlyle taught, dress, money, position, are but clothes, that the men underneath these different garments are essentially the same, have the same personal rights, no more, no less; that difference of condition, race, color, dress, do not affect the obligation of justice, which is balancing.

Simplicity of Living Exalted for the Sake of Justice

At all times parents and teachers should discourage anything that tends to produce among children a feeling of difference or separateness—rich clothes, extravagant pocket-money, arrogance, cliques and clubs. Simplicity of living should be exalted directly and indirectly for the sake of justice.

Justice is the basic principle underlying honesty. The commandment, "Thou shalt not steal," is not an arbitrary fiat, but the statement of the truth that something may not be had for nothing, that an equivalent must be rendered, that there is an equality of rights. Justice is also the basis of the ethical idea of money, that money is the equivalent of a proportionate amount of service.

Justice Taught by Example

A just habit of mind in parents and teachers, and a just habit of action, are powerful factors in the culture of justice, for justice teaches justice through suggestiveness. No matter how well prepared the regular lesson on justice may be, if the teacher deal unjustly with any pupil, if the father deal unjustly with one of the children, the value of the lesson is lost, not only on the child concerned, but on all who witnessed and resented the injustice. The best promoter of justice is the calm, judicial attitude of the teacher or parent, his suspension of judgment until the facts on both sides are heard, and all the contributory factors considered.

Whatever the child does, he has, unless he is really vicious, a reason that seems to him legitimate for doing it. The just teacher or parent will put himself in the child's place and endeavor first to get his point of view. Much of the deep sense of injustice and resentment rankling in

the minds of adults when remembering their school and childhood days results from the snap judgment, the refusal to hear explanations, the arbitrary "Not another word."

In cases where there are bad environment and heredity it is not enough to weigh the factors immediately entering into the case. What Judge Lindsey calls "contributory delinquency" must be considered. This successful juvenile court judge holds that few children are self-determinedly bad. They seem so merely because their cases are never fully heard, the factors of heredity and environment and character of home training are never fully considered. What such children need is a friend. More than usual care to hear all sides should be shown in the case of one whose record is bad, that he be not punished for an offense of which he is innocent. Punishment when innocent makes a child hate justice. Judge Lindsey's accounts of his dealings with delinquent boys should be studied carefully.

Judge Lindsey on Justice to Children

Scrupulous care must be exercised not to trespass upon the child's rights—his right of property, and his rights of personality. Trespassing upon property rights by taking away personal possessions such as apples, marbles, etc., leads to a sense of injustice and a feeling of resentment. If a child has misbehaved with regard to some personal possession he should be given the choice of two courses, either of which is acceptable to parent or teacher, such as, "You must either let it alone or give it to me for safe keeping." The child having the choice of two courses, he perceives the justice of the action of teacher or parent if he again misbehave.

Children's Rights Should Be Respected

A still better way in school is to make, at the beginning of the term, with the co-operation of the pupils, certain rules whose justice they recognize and approve. Blind, instant obedience is not desired, but the open, willing obedience, rendered because the rules are just. It is not obedience but justice, that is the fundamental morality of

FARM DEVOTED TO BOYS IN THE EMPLOY OF THE NATIONAL CASH REGISTER COMPANY.

the school and the home, as elsewhere. It is, moreover, only through rules made with the co-operation of the children that their personality, their will is preserved from trespass. "To break the child's will" is the greatest trespass upon his right to his own personality, and results in incalculable harm to himself and to society. Not obedience from fear that is slavery, but obedience from loyalty to justice that is freedom, because one is on the side of law, is the obedience that does not trespass upon one's sacred right to his own personality.

Breaking the Child's Will

The determination to hear all sides and so avoid snap judgment should manifest itself, even ostentatiously, in teachers' and parents' private conversation, by refusal to listen to rumor because all the facts are not heard. Because training of the will is so largely the result of the influence of personal attitude through suggestion, the daily walk and conversation afford a splendid opportunity to inculcate respect for calm, judicial mental control and suspended judgment.

Aphorisms

Be just and fear not.

* * *

Nothing is right for one that is not just to the other.

* * *

Rob not the poor because he is poor, neither oppress the afflicted in the gate.—*Proverbs.*

* * *

Treasures of wickedness profit nothing; but righteousness delivereth from death.—*Proverbs.*

* * *

A highwayman robs the rich because he is rich. He who robs the poor because he is poor, is he not worse?

Under the subject of justice have been included lessons on talebearing. It is owing to false standards of the ethics of giving testimony that much of the present public

immorality is due. From infancy the child is taught to despise tattling and talebearing. As a man he regards loyalty to friends as a supreme virtue. The result is, he ignores his obligations to society. He places a part above the whole. It is essential to social good that these false ideas be replaced by the true ones, that the good of the whole is paramount to the good of any part, that loyalty to a few is often treachery to the many. The true rule of conduct should be laid down, that no one should inform upon another from personal motives, but that everyone should give testimony when the public good demands it. Loyalty to family, loyalty to friends must be taught, because it is the cement of society; but loyalty to society must also be taught as dominant over all its other forms.

Bearing Testimony With Largest Loyalty

Whenever the child sees injustice wrought or cruelty practiced, it is his duty, if he is himself unable to right or stop the wrong, to report the case to the proper authority or to support the injured one if questioned. Suppose Johnny sees his chum, Will, cruelly tormenting a little boy. If he is himself unable to make Will stop, then justice and the Golden Rule oblige him to report the case, or support the boy when he reports it, and this no matter how intimate John and Will may be. Bring out carefully how it is also a good to Will himself, in that it prevents the habit of cruelty forming.

Talebearing to Defend the Weak or Innocent

Suppose that a window is broken and suspicion fastens upon James, but Arthur knows that Philip did it. Philip is too much of a coward to acknowledge the deed. What is Arthur's duty, after he has tried in vain to induce Philip to confess? Justice to what three demands it? Does the fact of Philip's being the intimate friend of Arthur change the latter's duty? Suppose that he knows that it will break this friendship with Philip? Use here also the subject of moral cowardice. Wherein does duty to Philip himself compel Arthur to tell who really did it?

Incidents of the school community life should be used to illustrate the truth that justice to the weak or innocent

and kindness to the wrongdoer demand witnessing to the truth when all personal efforts to right the wrong and have justice done fail. Great care should be exercised to avoid the use of the terms "tattling" and "talebearing," and to use the terms "witnessing to truth" and "bearing testimony" in the cases cited. This delicate matter should also receive careful attention in the home.

Through mistaken notions of loyalty to friends, to party, to associates, men who know that great wrongs have been committed, great injustices perpetrated, have kept silence, regarding it as of greater importance that half a dozen friends should be saved from the consequences of their misdeeds, than that society should be defended from those who would injure it. With the terrible results of this mistaken loyalty apparent on every hand, a strong effort should be made to make the child place loyalty to the community, to the brotherhood, above loyalty to personal friends; to make justice rule here as well as elsewhere in conduct.

The Public Good Should Have First Consideration

Suppose John sees some boys placing a log across a trolley track. Before he can do anything a car is wrecked. What is his duty? The boys are strangers to him. No personal feelings toward them enter into the consideration of his duty. Suppose, now, that they are his intimate friends?

Suppose you see a tramp setting fire to your neighbor's barn? Suppose you see a thief stealing from a money drawer? Suppose you see your fellow clerk doing it, or falsifying his accounts, what is your duty after you have labored with him privately? Suppose that he threatens you with injury if you report? Suppose that you know that a city official, who is an intimate friend, is stealing from the city, what is your duty?

Personal Relations and Civic Obligations

Take cases where there is no doubt as to the duty. Bring out the principle involved and then apply it to conduct in cases not so clear to the child, making it apparent that personal relations, either of friendship or en-

mity, have nothing to do with the obligations imposed by justice and the good of the whole.

Necessary Duties of the Citizen

If a policeman knows that another is breaking the rules, what does his duty to the city demand? If a soldier knows that his fellow soldiers have violated the laws, what does his duty to his country demand of him? If a citizen knows that a councilman is taking bribes, or a company is giving bribes to gain a franchise or privilege, what does his duty to his city demand? What bad results to the community, to the wrongdoer, to the person himself, follow from his silence?

The maintenance of the welfare of the whole is of so much more importance than the safety of law-breaking friends that states always hold that man a partner in the crime who conceals the crime of another or helps the guilty to escape.

CHAPTER XIX

MONEY: ITS USE AND MISUSE

Money is a good servant but a bad master.—*Franklin.*
The dangers gather as the treasures rise.—*Dr. Johnson.*

THE object of lessons on money should be to regulate the desire for money in the child so that he may make it subserve directly and necessarily the ends which it has promoted hitherto only indirectly and incidentally. The desire for money should be neither condemned nor exalted. To exalt riches, as has been done in the past, is to foster luxury which actually diminishes wealth, or leads to the exploitation of the many for the benefit of the few. To denounce wealth is to oppose the springs of action which raise men from barbarism.

A Just Regard for Money

Since "life is will cast into the mold of ideas," the object of the teaching should be to supplant the old false ideas of money with the true ones—that it is simply a means to an end and that end, the uplift of the individual and society; that it is merely the medium for the exchange of equivalent services.

The aim of the lessons on money, justice, honesty, labor, may be put into the words of Leslie Stephen: "To habituate in the child the thought that there are modes of occupation more interesting as well as more useful than in accumulation of luxuries, or in keeping horses for the turf, or in idle amusements; that in place of propitiating fate by supporting the institution of beggary there is an infinite field for public-spirited energy in the way, not of throwing crumbs to Lazarus, but of promoting through personal service national betterment of

Money to Be Devoted to the General Welfare

mind, of spirit, of body; that men's duty to their children is not to enable them to lead idle lives but to fit them for playing a manly part in the great game of life; that their relation to those whom they employ is not that of persons exploiting the energies of inferior animals, but of leaders of industry which is of common interest, of mutual and solid advantage."

The Ethical Value of Money

It is very essential to social welfare that the present non-ethical valuation of money, as simply a means of commanding service, should be replaced by the ethical estimate of it as a measure of service. The ethical estimate is the legal estimate. The courts hold that money is the measure of actual service, and the legal claim for it is limited to the amount of service it requites. In a suit for damages resulting from an accident the amount awarded by the court is based upon the service the person could actually have rendered if uninjured.

From his earliest handling of money the child should be taught that it is simply a certificate of a proportional amount of service or an order for it. Every time he is paid for work he should be shown the equivalency of the sum of money and the service. Whenever he does his work poorly, the sum of money paid should be reduced, so that he may realize that service is balanced by a value in money equivalent to the value of the service rendered and no more. This early training can be secured only in the home.

Money a Certificate of Service

John's father pays him a dime for cleaning the sidewalks. This dime says that John has rendered ten cents' worth of service. It is a sign to that effect, a certificate. But it also says that he himself may have ten cents' worth of service; it is an order for an amount of service equivalent to that rendered by John. Mary buys a book of Lucy for a quarter. This piece of money is a certificate that Lucy has rendered twenty-five cents' worth of service and is an order for a like amount of service—a book, a slate, a ball, a ribbon. With frequent lessons of this sort

based upon the children's little money transactions, the certificate and order character of money should be shown. "Ah, John, you have a bright new nickel this morning. What is that a certificate for?" "Oh, I blacked Father's boots." "Well, Mary, what is that dime you have an order for?" "Some medicine for Mother."

If Johnny borrows a pencil from Willie, what must he return, two pencils, a half pencil, or one pencil? Have the children trade among themselves till they get the idea of equivalency fixed. When that is fixed and they perceive the inconvenience of dicker, show that money is simply a convenient medium of exchange in dicker of services, and, being dicker, equivalent services. Johnny is unable to return a pencil to Willie, how much money must he give him in exchange? Enough money to get a new one. Any more money? Any less? Discuss in like manner many of the purchases made by the children or payments made to them in return for services rendered. The work, of course, should be of the simplest possible character, its sole aim being to show equivalency of money and service. Justice should be made the basis of the discussion.

Equivalency of Money and Service

Cases of robbery and burglary should be discussed to show that their injustice lies in obtaining something for nothing, in obtaining money or things without rendering in return the equivalent in service or money.

Betting and gambling are generally defined as the transfer of property through the medium of chance. But since the element of chance enters into almost all phases of life, the other elements entering into these vices need to be emphasized. Their most immoral characteristic is that no return is rendered. The prize comes directly from the pocket of the loser into that of the winner, the loser getting no equivalent. This should be illustrated concretely.

When Money Is Not an Equivalent for Service

In regard to lotteries, pool rooms, raffles, horse-races, gambling machines, etc., attention should, among older

children, be called to the fact that they are a combination of business and sport, with the odds all on the side of the business. It is a general principle that the owner or manager has it so arranged that he is sure to win. As it is impossible to take up these methods of gambling in detail, the pool room will be considered here as typical. A pool room is a scheme or system for enabling men to bet on a horse-race without attending the race. There is a blackboard with the names of the horses engaged in the race. Above the name of each one are written the odds which the pool will give to the individual bettor.

Lotteries, Pool Rooms, Raffles, Horse-races

Odds	9 to 1	5 to 1	3 to 1	1 to 1
	on	on	on	on
Name of horse	A	B	C	D

9 to 1 means that the pool bets 9 to 1 that A will not win. The individual pays his dollar and receives a ticket entitling him to $9.00 should A win. So of every other horse in the race. Make the children see that the individual bettor can win only on one horse, the horse that wins, though he may bet on other horses. The pool wins on all the others. Even when played fairly it is extremely profitable for the pool. But there is generally unfairness and this is always for the profit of the pool.

When pool rooms are raided by police two telephone or telegraph wires are generally discovered. Besides the one which brings the news openly to the pool room how a race is progressing, there is a private wire which tells the manager the news and especially how the race resulted, three or four minutes before the other wire tells the facts to the bettors. Armed with his secret knowledge, he from time to time is changing on the blackboard the odds which the pool will give—figures to beguile the excited bettors and to the advantage of the pool. Moreover, the manager has special advantages of knowing how a race may result, and he can even enter into arrangements with jockeys, so that a horse which ought to win will

Secrets of the Pool Room

lose. All this should be brought home to the boys so that they may realize, that he who goes into a pool room with any idea of making money is a fool of the first rank. A raid, made on a pool room in New York, revealed a yearly profit of eight million dollars. Take up in this way slot machines, and other devices.

Pictures, as said elsewhere, either mental or tangible, have a wonderfully compelling force. Pictures that repel, that excite abhorrence, have an inhibitory force. Try to lead the boys to think, whenever tempted to bet or gamble, of a prison cell and its inmate in stripes, with cropped hair, pacing back and forth in the narrow space between the bare walls.

Value of Mental Pictures

John sweeps a light snowfall from the pavement of about thirty feet, in front of the house. His father gives him five dollars for doing this task which occupied him about ten minutes. Enumerate all the things which John might obtain with this money and think of the labor stored up in each. Was John's labor equal to all this? He could obtain how many days' work from men with this five dollars? Were the money and the service proportionate? Discuss many supposed cases.

Compensation Out of Proportion to Service Rendered

When the children have clearly formulated the law that no one has a right to money except as he renders a proportionate amount of service, discuss with them the immorality of such money transactions as the charge of $3,000 by a dentist for filling the tooth of a prince; or the $7,000 charge of a surgeon for operating in an ordinary case of appendicitis; the $200,000 received by a noted judge for merely saying "yes" in a legal question arising in the formation of a trust; the millions obtained by operators for promoting trusts and other frenzied finance operations, in all of which transactions the amount of service rendered is out of all proportion to the charge. Allowance should be made in every case for the preliminary training, the long years of study required to fit the judge, the dentist, the surgeon, for their work.

Injustice of Exorbitant Charges

The children should figure out the vast amount of service from all sorts of men to which these enormous sums give legal claim. Take the $40,000,000 that an operator testified in a Boston court that he had received for promoting a certain trust. That means, to put it in one way, the services at $2.00 a day for 300 days in the year of 667 men for 100 years; or, to put it in another way the annual income of 100,000 laborers ($400 being the average income of one-third of the people in the United States). The lack of equivalence between the service rendered and the services claimed constitutes the injustice of the charge. Use first simple illustrations to show the lack of equivalency when heavy charges are made.

Money Only a Medium of Exchange

Money is necessary in society where interdependence is so great that each man is dependent upon the labors of countless others. For the suit of clothes one wears many men have labored in different parts of the globe, some to rear the sheep on the lonely hillsides, some to prepare the fleece for the factories, where others make it into cloth by machines that still others have made. Workers in shops have made the cloth into garments on machines also made by others. These countless men can be paid only by money, the common medium for exchange of services.

What It Is to "Make" Money

What does the expression mean ethically, "to make money"? John borrows a dollar from William. He spends it freely, goes to the skating rink, the picture show, takes an excursion trip, buys cigars. When the appointed day comes to pay it back, he has no money to pay the debt. Has he "made" money? Has he anything to show for the money spent?

Suppose that he spent it for a ball or a hat. He has now the equivalent of the money. But has he "made" money? Is there more money than before? Is there anything more made when one borrows a dollar than when one borrows a book? The borrower does not make a new book, neither does he make a new dollar.

A burglar breaks into a bank and steals $10,000. Is there any more money than before? A and B bet on a horse-race. B's horse loses the race and B pays over $100 to A. Is there any more money than before?

A gardener has a plot of ground. He buys fertilizer to enrich it, hires it plowed, buys hand cultivators to work it with, and plants three crops in succession, selling his produce to the market men. His cost is perhaps $30. At the end of the season he has $300. How much money has been "made"? How was it done? By creating what did not exist before.

A shoemaker buys leather, thread, wax, tools, and out of these produces shoes worth many times the value of the raw material. He makes money by creating what did not exist before. Dickens took ordinary paper and by simply writing upon it increased its value enormously. Millet took canvas and paints, and the resultant picture is worth many times their value. Pasteur, Edison and other scientists and inventors give the world discoveries and inventions that are of great service to humanity. Gardener, shoemaker, painter, scientist, inventor—all produce something. To "make" money, then, is to give to the world some object or service which it did not possess before. Money cannot be "made" in any other way. To get money in any other way is to get it without rendering an equivalent, which is unjust and a theft. All genuine business is social service.

All Participants Gain Something Where Money Is "Made"

Did the gardener make the man from whom he bought the seed poorer, as A did B in the gambling transaction? Was the man who plowed the ground poorer? Was the man poorer or richer who sold the tools to the shoemaker? All participants gain in an operation where money is "made."

When one has enough income to take care of one's family with comfort and with enjoyment of art, beauty, travel and science, enough to make old age secure, enough to give the children education, but not enough to

debauch them by keeping them from working, one has a competency. Above that, surplus dollars do not mean much. "There is nothing in money except a competency," says Mr. Carnegie. With less than a competency the necessity for finding ways and means cramps the faculties. It is through competency alone that the genuine life of citizenship is obtained. It alone affords the ways and means to use the advantages which civil and political rights offer. Moreover, with less than a competency it is difficult for a man to walk straight and steer clear of dishonesty in one of its many forms, because the necessities of the family make him more likely to yield to temptation. It is extremely difficult for a person to be true to his convictions when passive or active acceptance of conditions means continuance in position or increase of wages. The greatest blessing of competency is the sturdy independence it gives, the superiority to temptation which enables a man to be true if he wishes. Competency does not make a man virtuous, but if he be virtuous it strengthens him.

Advantages of Competency

Competency is necessary to man's well-being, but if that be doubled, quadrupled, his happiness does not increase in proportion. Children are likely to think that with wealth happiness increases. On the contrary, the value of money as a means of happiness diminishes rapidly as it increases in amount. To a poor man, each small increase brings an increase of comfort and enjoyment. To a multimillionaire no increase can add to his personal enjoyment. An increase of salary of ten or twenty-five dollars a month means much added enjoyment to the one; thousands added to the other's income does not affect his enjoyment at all. The new gown to the woman of scores of gowns gives no added pleasure, but to the woman of few gowns it gives much.

Competency Not Wealth Means Happiness

Children are inclined to think that increased expenditure of money promotes pleasure, whereas, in truth, there is a great disproportion between pleasure and cost. The

pleasure derived from a pretty cotton gown by the young girl clerk or operative is many times that yielded by her costly gowns to the woman who spends annually $200,000 on her wardrobe. The pleasure the boy gets out of his home-made battery is incomparably greater than that derived from the costly electric toy by the boy surfeited with playthings. The pleasure which a family takes in some simple dish is indescribably greater than that experienced by the guests of Æsop, the comedian, when he served them tongues of parrots that had learned to talk, a dish that cost thousands of dollars. The enjoyment of Kit North and Wordsworth, walking the hills and dales of the Lake District of England, was infinitely greater than that of the tourist flying through in his costly automobile.

Pleasure Not Dependent on Cost

Nor is wealth the greatest source of power. By far the greatest work has been done by men who have been poor, or were possessed of but a competency. The great writers, thinkers, inventors, discoverers, artists, soldiers, statesmen, liberators, were not multimillionaires, nor even millionaires. Pasteur, whom the French have named by a popular plebiscite as the greatest man their country has produced, was not a man of wealth. Lists should be made of the men and women of moderate means who have done much for their country.

Power Not Dependent on Wealth

On the other hand, there are perils of riches, moral and economic, many of which it will not be profitable to discuss with children. One of these, however, may be noticed, the power of riches to possess their possessor. A moderate amount of money one can control; it is a servant. Extreme riches control the possessor, become the master. When money is no longer regarded as a means to an end, but an end in itself, it has become the sovereign ruler. All America has been possessed by money. We have all estimated life and everything else in terms of money, instead of service. But one must be on guard to emphasize service, not money. "What has he done?" "What is he doing?" Not "What is he worth?" The names of

Perils of Riches

those who have given valuable service for their fellow townsmen or countrymen should be spoken of with the greatest admiration.

E. P. Roe's story, "Near to Nature's Heart," satirizes the way in which we think in money, in the raw medium of exchange. We do not say a "man of property," but call the rich man a millionaire or a billionaire. The English use the former term, thinking of the possessions into which money translates itself—houses, land, pictures, books. This is a higher step, but the highest is to regard money as the measure of service, of achievement.

One form which this mastery of our life by wealth assumes is luxury, and this should be discussed in the schoolroom as well as in the home. Luxury is the exaltation of the means above the end. Clothing is a means to hide the nakedness of the body and to provide warmth. Luxury makes the clothes the end itself, loading them with ornamentation so as to increase their cost, and then changing the fashion immediately so that they must be soon thrown aside. The purpose of a vehicle is to transport either people or things from one place to another. Luxury makes the vehicle the end itself, loading the automobile or yacht with the most complex machinery and elaborate appointments, and then changing the fashion immediately so that it must be soon discarded.

Luxury Exalts the Means

Luxury is waste instead of increased productiveness. When a woman spends $200,000 for clothes she puts her money into things which do not become productive. It is as much waste as allowing the power from a waterfall to lie unused. It is like money put into a locomotive which stands idle in a carshop. When a young woman of a Western city spent $35,000 in the construction of a ballroom, a ballroom complete with hardwood floors, elegant hangings, elaborate system of lighting, and then had the workmen tear it down immediately at the close of the ball for which it was built, beginning their work of destruction at four o'clock in the morning, she might nearly as

Luxury Is Waste

well have burned the money up. The carpenters, upholsterers, electricians and decorators received pay for their services, 'tis true; but the thing bought produced nothing.

Compare this unproductive labor with that of the gardener, cited above, the product of whose labor gives strength to men to produce things, which in turn lead to the production of other things—an endless chain of productive results. Money spent in luxury is not productive. The thousands spent in a yacht end in the yacht. Money spent in a vessel for the carrying of trade is productive. This is the responsibility of money, that it must be productive; this the evil of luxury, that it is unproductive.

Money Spent in Luxury Is Unproductive

This view of expenditure would seem at first glance to cut out all use of money for enjoyment. The illustrations used show merely the material productiveness of money. The products, of course, may be mental or spiritual. Whatever employments of money tend to make men more efficient members of society are not to be condemned as luxuries. Rest and recreation are necessary. "All work and no play make Jack a dull boy," indeed. Hence, vacation trips, athletic sports, hunting, fishing, tramping, etc., are not luxuries, since they increase the efficiency of the individual in his work. Nothing that develops the understanding, as books, lectures, is a luxury; nothing that uplifts the spirit—art in its various forms of music, drama, sculpture, painting, architecture, pottery—is a luxury. But the moment that these things become ends, are sought for themselves, they then are luxuries.

Whatever Increases Efficiency Is Not Luxury

The following will suggest illustrations to show the difference between the productive use of money and its unproductive use in luxury:

Suppose each of the "four hundred" in one of our large cities devotes $200,000 a year (a very conservative estimate) to entertainments. Tailors, dressmakers, florists, jewelers, etc., do a thriving business. Now suppose that through a change of heart the "four hundred" devote

this sum to other purposes. One plants a forest, another takes stock in a trolley line that opens up a new region. Another builds a vessel for the coast trade and another enlarges a factory. Another drains and enriches by scientific methods some farms he has long neglected, and builds roads. Each one sets useful labor in motion, for he aims at a fair interest on his investment. There is just as much labor employed as before, but it is diverted into new and better channels. In its former use the money spent resulted in nothing permanent. (One may often read in the daily press of $100,000 and $150,000 "coming out" balls with their clouds of airy butterflies, schools of gold-fish and other marvels drawn from the farthest corners of the globe.) But as a result of the other method of investing money, there remain farms which will yield more produce, a forest which will yield timber, and protect climate and soil, a new line of railway and a new vessel which will carry men and merchandise where they are needed. The whole country is permanently enriched by an endless chain of cause and effect.

Difference Between Productive and Unproductive Use of Money

Stories, Quotations, Maxims

A man without money is a bow without an arrow.

* * *

Money is the sinew of love as well as of law.

* * *

Abundance is trouble but competency brings delight.

* * *

Enough is as good as a feast
To one that is not a beast.

* * *

Enough is better than too much.—*French Proverb.*

* * *

Moderate riches will carry you; if you have more you must carry them.

* * *

When money speaks, truth keeps silent.

—*Russian Proverb.*

Where there's wealth and where there's poverty, there's no courage.—*German Proverb.*

* * *

Gold is the devil's fishhook.

* * *

Rather a man without money than money without a man.—*Themistocles.*

* * *

Money is unwelcome when it comes in a dirty clout.

* * *

Wealth conquered Rome after Rome conquered the earth.—*Petrarch.*

* * *

Be a millionaire of character instead of a millionaire of money.—*Marden.*

* * *

Rather a reflection upon a man to be pointed out merely as a "millionaire."—*Marden.*

* * *

Wealth is a superfluity of what we don't need.

—*Lincoln.*

* * *

I hold that, if the Almighty had ever made a set of men that should do all the eating and none of the work, He would have made them with mouths only and no hands; and if He had ever made another class that He intended should do all the work and no eating, He would have made them with hands only and no mouths.

—*Lincoln.*

JOHN BRIGHT AND THE MILLIONAIRE

"Do you know that I am worth a million sterling?" said a pompous man to John Bright, the English statesman. "Yes, I do," replied that great man. "And I know that it is all you are worth."

NEAR TO NATURE'S HEART

A $75,000 automobile rolled through the $60,000 bronze gates and up the $25,000 winding avenue to the $20,000 marble steps.

Descending from the machine, the billionaire paused a moment to view the smiling $500,000 landscape.

The Simple Life of the Billionaire

Across the $90,000 lawn a $125,000 silver lake lay sleeping in the shades of early evening, and beyond it rose a lordly $80,000 hill, whose crest, cloaked with forest at an expense of $200,000, glowed in the last golden rays of the setting sun.

The billionaire sank luxuriously into a $2,000 ivory porch chair and rested his feet on the rosewood railing of the $160,000 veranda.

"It is pleasant," he observed, "to get back to nature once in a while. After the cares and worries of the business day I certainly love to run out to this quiet little $60,000,000 country club of ours and taste a bit of simple life. It is good to keep in touch with the soil; for what is man but dust, after all!"

Feeling restored, he passed in through the $400,000 doorway to his $1,500 dinner.

THE GOLDEN TOUCH

Midas Is Granted His Dearest Wish

In return for a great service, Dionysius said that he would grant any wish that King Midas might make. The king from his childhood had been very fond of gold, but he hesitated to ask for it. Encouraged, however, by Dionysius, he said, "Let everything I touch, O great King, be turned to gold."

"Your wish is granted. It will take effect when you enter your palace gates."

Midas cut short his visit to Dionysius and hurried home very happy at the thought of all the gold that would be his. He could hardly wait to enter his gates that he might try his power. As soon as he was inside he touched

a twig of a tree. It turned to gold in his hands. He touched a stone and it became gold. His heart swelled with pride. "I will be the wealthiest man in the world," thought he. He called his servants to prepare a banquet that he might have his friends rejoice with him over his good fortune. His little daughter saw him from the porch and ran to greet him. He bent down to kiss her and she turned to gold at his touch. Midas was horrified, for he dearly loved the child. Grief-stricken, he stepped into the palace, and, lo, whatever he touched, doors, floor, chairs, turned into the golden metal. "I am afraid," he cried. "What curse have I brought upon myself?"

The Curse of Gold

When the hour for the banquet came, the guests arrived to find a very sad king instead of the rejoicing one they had expected. He sat down last at the table which instantly turned into gold at his touch. The viands all turned to gold before he could get them to his mouth. With plenty all about him, starvation stared him in the face. Of what use was the gold? How he hated it!

There was but one thing to be done. He must get Dionysius to take back the fatal gift. So he left his guests and hastened to the great King.

"O Dionysius, take back your gift. It is a curse!"

Dionysius readily granted his prayer and Midas returned to his palace a poorer but much happier man.

FORTUNE AND THE BEGGAR

One day a beggar was going from house to house begging for a few pennies to buy something to eat. As he grumbled at his lot, he kept wondering why it was that people who had so much were never satisfied but always wanted more. "Men are never satisfied unless they can gain the whole world. As for me if I had only enough to eat and wear and a roof to cover me, I would not want anything more." Just at that moment Fortune came down the street. She saw the beggar and stopped. "I have long wanted to help you," she said. "Hold your

Showing How the Greed for Gold Grows

bag and I will pour this gold into it. All that falls into the bag will be pure gold but every piece that falls upon the ground will be simply dust. Now, have a care, for your bag is old and worn. It will burst if loaded too heavily."

With great joy the beggar held open his bag and a stream of gold was poured into it. The bag grew heavy. "Is that enough?" asked Fortune now and then. But to all her inquiries, the beggar answered "No." "You are the richest man in the world now." "Just a little more," pleaded the beggar, "just one more handful." "There, it is full. Another piece will burst it." "But it will hold a little more, just a little more." Another piece was added and the bag burst. The gold fell upon the ground and was turned to dust. Fortune vanished. The beggar had nothing.—*From the Russian of Ivan Kriloff.*

The Beggar Loses All

The preceding lessons, especially those on justice and labor, have shown that money is intended to be a means of service to society, not an end in itself. It often is the evidence of success in service, but it is not success itself. Service is the main thing, money the incidental. Because the means has been so often confounded with the end, great care should be exercised in speaking of public men not to ask what they are worth, but what they have done; and in history, to emphasize the deeds, not the rewards; and in geography, the services of nations, not their wealth per capita, unless that wealth is pretty evenly distributed, indicating happiness of the people. Another way of emphasizing this truth is by appropriate exercises on Memorial Day, commemorating service.

Purpose of Life Not to Amass a Fortune But to Give Service

A list should be frequently made of men and women, conspicuous for service, men and women who have been content with competency and have employed their talents, which might have amassed wealth, in devoted service to their fellows in less remunerative fields. Miss Willard refused the presidency of a woman's college to become

president of the W. C. T. U., a much more arduous position with a much smaller salary. General Robert E. Lee refused the presidency of an insurance company with its liberal salary to become president of Washington College, with a small salary. Spurgeon refused to come to America for fifty lectures at $1,000 a night, because it would take him away from his work. Senator Sumner refused to lecture at any price, because his time, he believed, belonged to Massachusetts. Agassiz refused to lecture at $500 a night, saying he was too busy to make money. Emerson refused to increase his income beyond $1,200.

Men and Women Who Have Preferred Service to Money

Many men refuse reward, even in their chosen occupations. Chinese Gordon was offered munificent rewards by the Chinese Emperor for his services in putting down the Taiping Rebellion, but he refused them all. Later, when sent to the Soudan, his salary was fixed by the British Government at $10,000, but he would accept only $2,000. Pitt, the Great Commoner, "considered money as dirt beneath his feet in comparison with the public welfare and the public esteem." After he had conquered Mysore, Wellington was offered $500,000 by the East India Company, but he refused it. The cases of Jacquard, Moore, Babcock, Burbank, and others have been cited in other lessons.

That the purpose of life is service, not the accumulation of riches, was strikingly recognized when the French selected Pasteur as their greatest man. Of all the men voted for on that occasion not one was a millionaire. "We think of life as a goblet to be drained; is it not rather a measure to be filled?" asks President Hadley. And how much some men make their measures hold—Pasteur, Lincoln, Washington, William the Silent, Franklin, Garibaldi! They cared nothing for what they got out of life, but altogether for what they put into it.

What Is Put Into Life Not What Is Got Out of It Counts

And this should be the object of each and every life, not to amass money but to render service. To the degree in which man reverses this he violates the laws of life.

Most occupations are of service. The manufacturer, for instance, renders most profitable service. Plows, reapers, harvesting machines, tools, lessen the work of the buyers or secure greater results from the same amount of labor for those who thus secure leisure to do other things, or obtain pleasures and comforts they otherwise could not have. The manufacturer thereby performs a service, and it is wonderfully beneficent service, if he has made it his chief end, and money the incidental end.

Most Occupations Are of Service

Quotations

Not to be ministered unto but to minister.—*Bible.*

* * *

For of all the tragedies no tragedy is like this—living and dying without a thing done by the sweat of the soul! God have mercy on me, for I have only played.

—*R. W. Child.*

* * *

When a man dies they who survive him ask what property he left behind. The angel who bends over the dying man asks what good deeds he has sent before him.

—*Koran.*

The new forms of social organization that arose in the last century have produced new forms of evil-doing not yet clearly seen and condemned by society. This is shown by the tacit recognition of two standards of morality, one for business and one for private life; by the use of the term "graft" instead of the plain word "theft"; and by the deference paid to men who have accumulated enormous wealth by these forms of evil-doing. Society recognizes that to enter a man's house and take his money is theft, but fails to see that to manipulate the market to his disadvantage or to use his funds, entrusted to one as trustee, for other than his advantage is also theft. To take an armful of wood from a neighbor's woodpile is stealing, but it is not so evident that taking thousands

Graft and Theft

of acres of woodland from the Government or from Indian tribes is nothing but theft. To take a salary as prosecuting attorney to punish offenders against the law and then to accept a bribe not to perform those duties is robbery and duplicity.

The relation of these new forms of wrongdoing to common honesty must be shown, and the children must be educated in the depth and breadth of that divine law, "Thou shalt not steal," which has its basis in justice. The commandment is the Magna Charta from God to the human race of its right to justice.

The rights of private property, the distinction between mine and thine in playthings and all personal possessions, should be carefully taught even to the youngest child. Whenever a child, no matter how young he may be, takes what does not belong to him, whether from his brother, playmates, or strangers, instant punishment of some sort should follow, and always follow after once the injustice has been pointed out.

Distinction Between Mine and Thine

Mr. Pounds, Secretary of the English Prison Association at one time, showed in an able address before that body that to the lack of this early punishment for stealing could be traced the cause of most of the crimes against property. A young man when sentenced to prison for theft asked permission of the judge to bid farewell to his mother, who, pale and worn with grief, sat in the court room. Permission being given, he went up to her as if to whisper but instead bit her ear with all his strength. When dragged away and asked the cause of his cruel action, he replied, "If she had licked me, when I first began to steal, I would not now be going to prison." In the Monthly Conferences between parents and teachers the necessity for stricter teaching upon the rights of property, upon the distinction between mine and thine, with very young children, should be emphasized.

Crime Traced to Lack of Early Discipline in Property Rights

The training with regard to ownership of playthings, personal belongings, things found and the restoration of

lost property needs no elaboration here, except to suggest that punishment follow quickly upon offense so that the crime and penalty have a fixed and close connection. Children should be taught to see, that not only is taking a book or anything belonging to a schoolmate or other person theft, or retaining possession of anything found, but that taking books, chalk, stationery, etc., supplied by the public through the school board is theft. Punishment of some sort should follow as quickly upon the one offense as the other, and should never be omitted, in order that the connection between crime and penalty be fixed. In the lessons on honesty, as in every other subject, constant attention should be paid to the formation of habit. The children should realize the psychological basis in the old saying, "He who steals a pin will surely steal a greater thing."

Connection Between Crime and Penalty

Honesty is simply justice, respect for the rights of others. Hence the lessons should follow hard upon those in justice, from which, indeed, they are scarcely to be distinguished. They bear, however, more directly upon theft of property. With the distinction between mine and thine constantly insisted upon, the teaching aims to bring out the two-fold nature of theft: its trespass upon property rights and its absence of equivalency.

John and Will pass by Mr. O.'s orchard where they see fruit rotting on the ground. They enter, fill their pockets and go on their way. To whom did this fruit belong? Did the boys render any equivalent? What was their action? Suppose that they know Mr. O. and feel sure that he would not object, would their opinion alter the fact that they were taking something that did not belong to them? Suppose they came at night with wagons and took away barrels of apples?

Some Illustrative Cases for Discussion

Grace goes into a grocery and takes an apple or fig. How many may she take without stealing? Does number or amount make any difference?

John and Will pass a private flower garden some of

whose blossoms hang out in the street. May they pick them? May they pick fruit from trees overhanging their yards? If it fall in their yards, would it be theirs?

John finds a ten-cent piece in his home. May he keep it? Suppose he finds money on the street, may he rightfully keep that?

Clyde breaks a handsome vase and carefully hides the pieces. Is this honest? He breaks an old tumbler and throws the pieces away and says nothing. Is this honest? Does value make any difference?

Value Makes No Difference

John and Will slip unseen into an assembly room and listen to the entertainment without paying. Why is this stealing?

John often rides on the steps of street cars without paying. Is this honest? If the street car conductor does not see Mary board the car, and therefore does not ask for her fare, what would you call her action if she does not offer it? Why?

May John take a book from the desk of Will, his intimate chum, and keep it? Why not? (The two answers should always be given.) May he do so from the desk of Clyde whom he does not know? May he take and keep a book from the bookcase supplied by the school board? By using chalk, stationery, ink and pencils in a similar way, fix the principle that children may not take from the school board what they may not take from the individual.

Taking From the Public Is the Same as Taking From an Individual

Appropriating supplies at public buildings is a question not so clear as the preceding examples, and the further step is to be demonstrated that taking anything belonging to the Government or to the public in public offices, buildings, etc., is theft, as is also defacing or in any way injuring property of the public. The principle, in short, must be fixed before the child is ten years old, that no one may take from the public what one may not take from the individual. Because of the common impression that the public coffers are something in which all have a right to dip, that the public has no rights which the indi-

vidual need respect, it is most imperative that the child grow up with a conscience made clear, sensitive and discriminating on this point.

The Brotherhood of the Public

In the discussions of public honesty, bring out, in some form, a series of questions like the following, so that the children may see that size and numbers do not affect the moral nature of an action. "Would you take anything that belongs to John? To John and Charles? To ten of your schoolmates? To the whole school? To all the schools in the city? To the whole State? Would you take ten cents from Jim? Fifty cents? $5.00? $100? $100,000? $25,000,000?" And because much of this laxity in regard to public theft arises on account of the vagueness and invisibility of the "public," because one does not meet and know them, constant stress should be laid upon the common brotherhood,—that theft from the public is theft from one's brother. Moreover, it is more heinous to steal from the public than from the individual, because one is committing really many separate acts of theft, as many as there are individuals in the public. Numbers increase, not lessen responsibility.

Stealing by Gallons and Tons

Lead the child to see that employees at the county courthouse, at the city hall, at the State or national capital who take home for their private use pencils, pens, ink, erasers, blotters, etc., are grafting, stealing. In answer to the child's objection that a pen or an eraser is such a small thing that the Government would never miss it or the public feel it in taxes, the teacher should not only insist that taking something from another, no matter what its size, is theft, since no equivalent is rendered, but she should also show the effect of all employees doing it (practically the case, so prevalent is this form of graft), an argument that should constantly be used in all these questions of social morality, since nothing affects a child's mind like magnitude. In Washington where there are twenty-five to thirty thousand clerks, enough is taken annually from the Government offices to stock a store—

gallons upon gallons of ink, tons of pads and stationery, and thousands of pens.

Akin to this is the form of theft called souvenir hunting. That there is no difference between souvenir hunting and stealing should be made quite clear by numerous illustrations, for Americans seem peculiarly prone to this form of dishonesty. It has gone to such great lengths that Rear Admiral Evans once said: "The American souvenir hunter will steal anything except a cellar full of water." At a reception given by the Duke of Abruzzi on the *Varese,* the Italian flagship visiting the Jamestown Exposition, the cabin was practically dismantled by souvenir hunters. At a similar reception given on board a Japanese ship, it is estimated that $10,000 worth of property was stolen as souvenirs. In the absence of the guard for a moment from the room, a richly dressed visitor at the White House whipped out a pair of scissors from her pocket, and cut a considerable piece from a newly covered sofa to carry away as a souvenir.

Souvenir Hunting and Stealing

John wants to buy a ball, but has no money. So he takes money from his mother's drawer, thinking he will earn some money and repay it before she discovers the loss. Why is his action stealing? Suppose he does earn the money and puts the amount back and his mother never discovers the loss? Suppose that he sells the ball for more money than he paid for it and puts all of it in the drawer?

Some Illustrative Cases for Discussion

A lady in paying for a small purchase hands out a five dollar gold piece thinking it a penny. If the clerk keeps the money, of what will he be guilty?

Suppose your father buys a turkey for Christmas dinner and a jewel is found in its crop. Does it belong to your father? Did he buy it? What is his only honest course and what is the dealer's duty?

Suppose that you are offered a match safe by a boy. Thinking it nothing but nickel, he asks only a quarter for it. You know it to be silver. May you take it at

the price he asks in ignorance, or must you tell him the facts?

If you buy a pound of coffee and find when you reach home that there are two pounds instead of the one you paid for, what does honesty demand?

Suppose a farmer offers you his farm, ignorant that there are coal deposits upon it. If you want the land what does honesty demand of you?

Suppose that you are selling strawberries. Where in the boxes should you put the best?

Stealing From the County

May you take from John ink and paper when you want them? May your brother who is a clerk in the courthouse take ink and paper from the office without paying for them? If you take an eraser from John, of how many thefts are you guilty? If your brother take an eraser from the courthouse of the county which has a population, say, of 10,000, of how many thefts is he guilty? (He has stolen from each of the 10,000.)

Honesty in labor is a subject young children can understand. It is the simplest form of graft. The two elements of theft, lack of equivalency and trespass, should be clearly brought out, and as much scorn pronounced for this kind of dishonesty and injustice as for theft of money. Numerous illustrations like the following should be used:

Honesty in Labor

John is hired to clean a sidewalk and receives the amount he asked. When the owner looks at the work he finds it only half done, the trodden path in the middle not being removed. Wherein was John a thief? How was his dishonesty a danger to the community?

John was engaged to mow a lawn at so much an hour. He came at the appointed time, looked at the lawn, slowly went home and got the lawn-mower, then mowed the lawn, stopping to talk with every acquaintance that passed. His mower was not in good trim and he stopped frequently to tinker at it. By these means he took a day to perform what should have occupied only half a day. Wherein was John a thief?

Graft in its simple forms must be discussed, using supposed or real incidents culled from newspapers. Suppose, for example, the case of a child given a quarter to buy something, which as it turns out costs only twenty cents, or of a cook who is given fifty cents to buy a roast which she gets for forty cents, or of an agent given $500 to buy a horse which he purchases for $400. If these persons keep the difference, they are grafters, common thieves, as is the Government official who pockets the difference between the cost of mail boxes or bridges and the price paid by the Government. This is a form of graft, nearly universal—while acting for another in a transaction, to use that authority for one's own advantage.

Using Invested Authority for Self

A is employed by B to build a bridge on his farm. The contract calls for a certain kind and amount of stone and method of construction. When the work is finished B pays the price agreed upon. When the first high water comes a portion of a pier is washed away, and B finds that instead of the solid stone called for in the contract rubble has been used with facings of stone or cement, and that inferior materials and methods have been used throughout. Wherein was A dishonest? How was this dishonesty a danger to the community?

X was employed by Y to build him a house and the contract called for certain kinds of materials and methods of construction. Time revealed that wherever it could be concealed inferior and defective material had been used, and that the timber, the plaster, etc., had not been properly seasoned. In a short time Y had to begin repairing. Wherein was X dishonest?

Examples of Dishonesty in Labor

Use similar illustrations of dishonest public work—bridges, subways, buildings, etc., making it clear that while the principle is the same, the theft is even greater because it affects a great number of people.

Here may be discussed the third form of graft, viz., the taking advantage of one's official position to further

one's personal ends. The public officer who takes a salary from the city, state, or nation, to serve the public, and then accepts a bribe from private interests, or is led by his own business interests to betray them, is a grafter, —a thief; the councilman who takes bribes from contractors for the city's sewers, pavements, public buildings, the county officers who act as agents for public service companies—all are thieves. The official of a company or corporation who uses his position to further his private interests is a grafter; the trustee who buys stock at a low rate, and then sells to his corporation or to the estate or interests in his charge at a high rate; the officials of public companies who appropriate enormous salaries for themselves and their relatives; Government officials who use their knowledge of coming legislation to enrich themselves,—all these are thieves.

Using Official Position to Further Private Interests

New forms of theft arising in modern business may be next discussed. One of the worst of these forms is the dealing in the stock of a company by its directors and officials. If, for instance, some improvement has been planned that will better the position of the company and increase its profits, the directors, armed with their secret knowledge, go into the market and buy up its stock from the stockholders who have elected them to serve their interests; or if, from their secret knowledge of the affairs of the company, they are aware of something bad about to happen, they sell stock; in either case they are grafting, because they use their official position for their own interests and against the interests of those for whom they hold the trust. This form of graft is so universal that it almost seems to be regarded as something that not only will be, but ought to be. Yet it is graft, pure and simple. Point out that the only honest course for officials is to refuse to hold stock in the companies they control.

Official Graft in Private Companies

Another form of theft arising in modern business is stock-watering. The following example is simple and clear enough for any child in the grammar grades:

A given trolley or telegraph line would cost, honestly built and equipped, say $20,000,000. The promoters secure an act of incorporation and issue the stock to themselves "full-paid," but not paid for at all. A franchise of enormous value to them has been acquired for nothing. The stock not being paid for, the road must be built with money raised on mortgage. The directors organize themselves into a Construction Company and get a contract from themselves to themselves to build the road for $25,000,000, and that amount of bonds must be issued, or more, if sold at a discount. The Construction Company, that is, the directors of the railway company, pocket $5,000,000 profit. In a few years when repairs and additions have been made, and paid for out of the earnings, water is turned on; another $10,000,000 of stock is issued and is charged to Construction Account. Now this company has a perfect right, if it can find the business, to make and declare a fair dividend on $20,000,000, but there is now $55,000,000 of stock and bonds for which dividends and interest must be provided. Who provides them? The people who are "served" by the company. Six per cent on the fraudulent $35,000,000 levies a tribute of $2,100,000 per annum on the people. This thing in substance, not in this precise form nor in these precise figures, is going on all the time all over the country. Water is really a bogus debt. It is used to deceive the public as to the real profits. In the case just considered, if, on a car-fare of five cents, the dividends on the $20,000,000 should amount to thirty per cent, the public naturally would regard the profits as enormous, and would demand that the fare be reduced to three cents, which would still make a profit of eighteen per cent. And as this would still be high, they might ask for improved equipment and better wages for employees. But by adding the bogus debt of $35,000,000, the same profits now make a dividend of only eight per cent. The public think the company are making only a fair return on their

Dishonesty of Stock-watering

How "Water" Is to the Disadvantage of the Public

capital and do not object to the five-cent fare. There should be no doubt left in the child's mind that water is a bogus, a fraudulent debt, and that in various disguises water is added in many cases where a private company changes to a stock company, or a stock company increases its capital stock.

Water in Enormous Amounts

The example given is so simple that it is hardly typical, but it shows the dishonesty clearly enough. The water is often of enormous amount. When the consolidation of the traction system of New York City was proposed, the first step in the projected merger was to provide out of hand $100,000,000 of additional securities, certificates of value without a cent of real value behind them, but upon which the public must pay dividends in high fares and poor service, and the employees in low wages and long hours. At the reorganization of the great Steel Trust $500,000,000 of watered stock was added. The Pullman Company increased its capital stock by a stroke of the pen $24,900,000, making its capital stock $100,000,000.

Dishonest Appropriation of Public Lands

Another form of dishonesty is spoliation of the public domain, the common wealth in prairie and timberland. The reports of the land commissioners reveal the most appalling frauds and stupendous totals of millions and millions of acres seized by railways, cattle companies, public officials or private citizens.

Another modern form of dishonesty is the taking and giving rebates, secret rates, which give one individual, firm or corporation, unfair advantage over competitors. This form has been exploited so often in the press that nothing need be said here. But the child should be made fully acquainted with its dishonesty, its injustice.

Secret Rates and Evasion of Taxes

Evading taxes, one's due part of the financial burden of government, is another form of dishonesty—a practice almost universal, and generally considered "smart." The burdens of government have to be met and when men do not pay their share, they simply steal from the others, for the taxes of others are increased to make up the deficit.

That form of graft should also be considered in which "business," big commercial enterprises, use the machinery of government to further their interests; railways, traction, gas, lighting, telephone and other public service companies getting special privileges from state and city government without rendering any return,—privileges for the few to the detriment of the many, in the shape of franchises, subsidies, exemptions from taxation. They do this by bribing legislators to pass or prevent the passage of bills affecting their interests favorably or unfavorably.

Privileges of the Few to the Detriment of the Many

The object aimed at in these lessons is to create a public opinion among the children of stern disapprobation of theft, based on a clear, quick recognition of the principle that, no matter how disguised, something may not be had for nothing, and of scorn for dishonesty, no matter how great the fortune resulting. The atmosphere of the home and the schoolroom should be one of severe disapproval of graft in any form. The attitude should be that of inquiry as to the way in which fortunes are made, rather than as to their size. The belief should be that might no more makes right in high finance than in low finance. With the principle clearly in mind that acquiring something for nothing is theft, the child will class together the gold-brick man and the unscrupulous financier, the gambler in the saloon and the gambler of the bucket-shop and the board of trade, the common workman who does inferior work and the contractor who cheats the Government.

How Was the Fortune Made, Not How Great Is It?

A distinction exists in the public mind between crimes against the individual and crimes against society, the former being regarded as more serious and punished much more heavily. It is essential to the social welfare that this judgment be just reversed in the child's mind, that he regard crime against society as the greater: first, because a greater number are affected by it; second, because crime against society is a betrayal of trust;

Crime Against Society

third, because of the evil influence upon society at large in debasing its moral standards; and, lastly, because of the distress to large sections of society that follow such crimes. The theft of a chicken from a hencoop, or of diamonds from a safe or dressing table, of a horse from a barn, is followed by no such train of evils as follows the wrecking of a bank or a railroad, or unfaithful trusteeship.

Using Honor and Trust as Burglar's Tools

Especially should the element of the betrayal of trust adding to the heinousness of the deed be emphasized. Burglars, marauders, desperadoes commit their crimes with every hand against them. But the embezzler, the defaulter, the trustee and official recreant to their trust, are given every opportunity to commit crimes because of the public trust and confidence in them. They use that honor and trust as burglar's tools.

Measuring the Criminality of Crime

Another false impression which the child should not be allowed to form is that position and respectability palliate crime. What really makes a crime great ought to be burned into the conscience of every child: "The magnitude of offense is determined not by the daring with which it is committed, nor by its rating on the statute books, but by the measure in which it involves violation of trust, betrayal of confidence, use of the honor and authority bestowed by others, for selfish purposes."

Stories, Quotations

An honest man's the noblest work of God.—*Pope.*

* * *

Either live or die with honor.

* * *

The man without honor is worse than dead.

—*Don Quixote.*

* * *

Among men of honor a word is a bond.

A single penny fairly got
Is worth a thousand that are not.

—*German Proverb.*

* * *

No honest man ever suddenly becomes rich.—*Cyrus.*

THE HONESTY OF SANDY

"Please, sir, buy some matches!" said a little ragged boy with pinched, haggard features, one cold, blustering day in Edinburgh. "They're only a penny a box!" "But I don't want the box, you see," said the gentleman addressed. "Then I'll gie ye two boxes for a penny," said the boy, eagerly and pleadingly. The gentleman bought the box but found that a shilling was the smallest piece he had. "I'll take it to-morrow night, instead," he said, offering back the box. "Oh, do take it to-night, for I'm so hungry," the boy pleaded. "I'll rin and get ye the change." So the gentleman handed him the money, trusting something he read in the child's face. He waited for some time and then went on, thinking, "Well, I'm fooled again."

Sandy Goes for Change

Late that evening a servant told him that a little boy wanted to see him. It turned out to be the younger brother of the boy of the afternoon, but even more ragged and thin. "Are you the gentleman that bought matches frae Sandy?" "Yes!" "Weel, then, here's fourpence oot o' yer shillin'. Sandy canna coom. He's no weel. A cart ran over him and knocked him doon; and he lost his bonnet, and his matches, and your elevenpence; and both his legs are broken, and he's no weel at a' and the doctor says he'll dee. And that's a' that he can gie ye the noo," putting fourpence down on the table; and then the child broke down into great sobs. The gentleman fed the little fellow and went with him to see Sandy. He found that the two children lived with a wretched drunken stepmother, their father being dead. Sandy was lying on a bundle of shavings. He recognized the gentleman at

He Meets Death on the Way

once and said, "I got the change, sir, and was coomin' back; and then the horse knocked me down and both my legs are broken. And Reuby, little Reuby! I am sure I am deein'! And who will take care o' ye, Reuby, when I am gone? What will ye do, Reuby?"

The gentleman, taking Sandy's hand in his, promised to take care of Reuby. The dying boy smiled his thanks, and then the expression went out of his blue eyes, and Sandy was dead.

NOT FOR SALE

A Chance for Graft Scorned

"No, I don't know anything about lucky strikes, and making big money in a hurry, and all that," said Seth, reflectively. "Such things don't seem to come my way. I never had a chance to make big profits but once—and then I didn't have it, either, for that matter. It was when I was going West. A man had left three horses for me to bring along and I had 'em tied to my wagon. I came across some men bound for the mines and in a desperate hurry to get there for fear somebody'd stake the claim they had an eye on. They'd broke down on the plain, one of their animals was dead, and they were ready to give me most anything for two of them horses. They offered me about three times what they was worth.

"Mebby the man that owned 'em would have sold 'em and then again mebby not. But you see I hadn't anything to do with the mebbys, either way. Them horses wasn't mine to sell at any price and that was the end of it."

Considering the "Mebbys"

Questions:—Let the children point out all the "mebbys"—the profit to the owner, the benefit to the travelers, the bonus to himself, even a share in the desired mine that might prove to be rich. What one thing offset all these "perhapses"? Seth did not own the horses, he was holding them merely in trust. They were not his to dispose of for any consideration whatever.

What basis is there for the old adage, "He who steals a

pin will surely steal a greater thing''? Is it honest to take a ride on the back of a street car without paying? To keep the nickel or dime excess change? To borrow car fare or a stamp from a friend, and not return it? Would it have been any more dishonest if it were five dollars? Is it honest to write a note on a newspaper and mail it at newspaper rates? To borrow a pencil, and not return it? Would you trust anyone unwatched who does these things, in positions of trust?

GENERAL GRANT'S HEROIC HONESTY

Grant had had no suspicion of the dishonest methods employed by the firm with which he was connected as a silent partner, but when the frauds were unearthed, he turned over his property to the last dollar to meet the obligations. He could not allow the taint of dishonesty to rest upon his name even at the risk of poverty. Already a fatal disease had taken fast hold upon him, but in spite of suffering and anxiety, he toiled on week after week to complete his ''Memoirs,'' the income from which was to pay the remainder of the debt, and provide for his family after his death. It may be doubted if Grant was ever so great a hero upon any battlefield as in this last, desperate struggle. For over a year he fought pain and suffering, while all the world looked on in sympathy, kings, commoners and beggars watching the struggle in love and pity. He won. He finished his book and died, victorious over disaster, disgrace and pain, an honest man.

His Great Victory Over Disgrace and Pain

SIR WALTER SCOTT'S LAST DAYS

This story is almost exactly that of Grant. The publishing firm in which Scott was a silent partner failed. Although in poor health, he assumed the debt of $200,000. Friends offered to pay a large part of the debt, one unknown admirer wishing to present him with $150,000. But Scott refused all offers of loans or gifts and set to

Heroism and Honesty

work writing novels to pay off the debt. Book after book came from his pen, oftentimes written in the greatest physical anguish. He died before the debt was entirely paid off, but he had made arrangements by which the income from his books should be devoted to the purpose. In less than a year after his death the debt was entirely paid.

THE YOUNG MERCHANT

His Honor Won Him Success

A certain young merchant in a Southern town was able to borrow from the banks all the money he needed to carry on his business. Here is the reason: Before entering into business for himself he had been a clerk in the employ of a merchant who was not very honest. This man owed $2,000 to one of the banks. His clerk knew that he had more than that amount in a bank in an adjacent town and assured the home bank that it would be paid. Relying upon this assurance, the bank made no special effort to get its money. The dishonest employer drew the money, however, and spent it in drunken sprees. The young clerk considered the debt had now become his own and laid by his savings until he was able to pay the $2,000, with interest, to the bank. When the employer failed, the grateful banker and other prominent men of the town went to the clerk, urged him to buy the business and offered him the money with which to do it.

AN HONEST MAN IN WALL STREET

The Unscrupulous Promoter

It was a fine day on Wall Street. Old Trinity faced the usual busy crowd of brokers, some sad, some gay. In a private office on the first floor of a great building, a gray-haired man sat calmly at a desk. His was the sort of face that steadies one in the midst of the world's confusion. The door opened, and a man entered whose bearing indicated the unscrupulous promoter. His manner was most ingratiating. He began at once:

"You see, we are in search of men like you to become

directors of our company. There are great prospects and lots of money. If the thing goes through all right, there will be a handsome profit for those concerned, especially for persons on the inside." Here was a curious little wink.

"Big men are in the scheme, and we are in search of one or two more of your caliber. Will you go in?"

"I have no money to invest in such enterprises," said the older man.

"That's just it. You need not put in a cent. Only let us use your name, and we will do the rest."

"But I have not time to attend board meetings, and I certainly would not connect myself with any concern with the affairs of which I was not familiar. I cannot join you." **His Scheme Is Rejected**

"Let us get down to business," said the promoter. "You have reputation; we have money. A fair exchange is no robbery. We will give you fifty thousand dollars in cash for the use of your name. You will be in good company. Now will you join us?"

"No, I will not."

"What, not for fifty thousand dollars in cash?"

"No, sir; not for fifty thousand dollars in cash."

"Well, you are a queer man," said the promoter, as he reached for his hat to go.

(This is a true story.)

No opportunity should be missed of cultivating in the child the power to put himself in another's place, that social imagination that leads to social sympathy. Sympathy, as a form of social control, has broken down because the faculty of putting one's self in another's place, so as to feel his pains and pleasures as one's own, naturally exercised in the immediate circle of relatives and friends, has not had its field of operation extended by systematic training to the unknown mass, the multitude. Yet the justice upon which society mainly relies to-day for **Cultivating a Social Imagination**

social control has one of its strongest roots in social sympathy, which is the offspring of social imagination. It is partly because of the lack of social sympathy, resulting from undeveloped social imagination, that men of great brain power have committed the crimes, the terrible injustices against humanity that they have. The law of justice, "Do as you would be done by," constrains most of the "barons" and "captains" of industry to-day as a rule hardly more than their protagonists, the robber barons and merciless captains of the Middle and Dark Ages, largely because they cannot or do not conceive the anguish and suffering they are inflicting on the unseen and unknown multitude. They perhaps commit no breaches of trust where the interests of some known person are placed in their charge, but they do not hesitate to exploit that indefinite multitude of persons, the investing public. They would not water milk to sell to their friends, but they do not hesitate to water stocks to sell to the unknown and indefinite body of citizens.

Social Imagination Begets Social Sympathy

Although himself a most conspicuous example of its absence, Napoleon said that without imagination man is little better than a brute. Certainly, when the heart is trained so that it feels all pains and pleasures as its own, just judgments and just actions are more likely. Social imagination is a faculty absolutely essential to just human life. Therefore, in the discussions and tests of conduct, no phrase should be more constantly used than Charles Reade's "Put yourself in his place."

In all the differences between children, in all the troubles of the home and playground, children should be urged to put themselves in the place of others in order to get their point of view and to realize how it would feel to be in the same circumstances. The training of the kindergarten and of the first grade must be largely devoted to getting the child to project himself into some particular child's place, but in the second or third year the field should be extended to the school. How does his tardiness

"Put Yourself in His Place"

affect the school? Lead the tardy scholar to picture to himself the inconvenience of those interrupted by his entry. How does his absence affect the school? Lead him to visualize the disadvantages of those kept back by his absence. Although this training must be begun in these grades, not much can be accomplished beyond laying the basis of the habit of regarding the whole. The individual cases that appeal to the child should be continued. He should visualize the handicaps of the cripple, of the servant, of the aged man or woman, of the foreigner in a land whose language he cannot speak or understand, of the defective child, of the child who is domineered over. All this is better done, apropos of some story or incident, in general discussions than in private talks over cases of unkind behavior. The work in English composition should be utilized to develop the training in social sympathy. Here are some suggestive subjects for compositions:

Training in Social Sympathy

The experience of a stray dog.

The experience of a servant who cannot speak the language of the country.

A boy eight to twelve working in a coal mine.

A boy or girl from six to twelve years of age working twelve hours a day in a bag mill.

A laborer in a packing house.

Little candy-makers.

A fisherman off the Grand Banks.

A worker in a sweat-shop.

A shop girl or factory girl earning from two to five dollars a week.

Since imagination incites to action, all consciousness being motor, an outlet must be found for the sympathy thus excited, or else a passive habit is formed, which finds expression merely in words and tears, the sentimentalist's attitude. The spirit of fraternalism will find plenty of ways for its exercise. In reading extracts from history and literature that stimulate social sympathy the action that resulted should always be pointed out. The picture

Giving Awakened Sympathy an Outlet

of the Dotheboys School from "Oliver Twist" given in many readers should always be followed by an account of the reform wrought in the Yorkshire schools by the English after reading the book; the reforms in English prisons following after Charles Reade's "Never Too Late to Mend," the reforms in America after the publication of the "Jungle," all should be told.

Projecting Present Action into Future Results

The imagination which will enable one to view things in the present as he will later on in life must be cultivated. The same law holds in the moral as in the physical world, that attraction varies inversely as the square of the distance. Because their images are more vivid, and therefore more compelling in action, present pains and pleasures exert far more influence than remote ones, immeasurably greater. The feeble imaginative power must, therefore, be developed so that the images of distant evils and distant pleasures may be made so vivid that they will counteract the images that are present.

CHAPTER XX

BOYS' AND GIRLS' CLUBS

The fullest instruction and the fullest enjoyment are never derived from books, till we have ventilated the ideas thus obtained, in free and easy chat with others.—*William Matthews.*

THE boys' and girls' clubroom furnishes an agreeable substitute for the pool room and the street-corner rendezvous. All social settlements and playground centres recognize the potent influence that a club of their very own wields over young people. Indeed its power for good is limited only by the wit and wisdom of the organizer. How to assemble and weld together the young human units into an energetic, harmonious club is a study well worth the earnestness and ingenuity of any parent or teacher.

A Power for Good

Some hints as to the formation and purpose of various kinds of clubs are set down here and may be found suggestive and helpful. Man at any age is a social animal, and dealing with a group, one may achieve results in instilling manners and morals, that would hardly be possible with the individual.

The great cry of modern social service is, How shall we save the boys and girls? Our criminals and delinquents, alas, are largely adolescents. When the home, the church, the school unite their forces and concentrate upon this one problem of the conservation of young life, they will find a powerful weapon of defense in the rightly conducted and inspiring boys' and girls' club.

One Way to Save the Adolescent

A PRACTICAL LIST OF REFERENCES

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Making the All-round Boy, Sunset Mag., July, 1910.

Social Adventures of Boys' Clubs, Conf. Char. and Cor., 1912:148.

Some Boys of Chicago and the Chicago Boys' Club, N. W. Christian Advocate, Sept. 13, 1916.

Betterment of Rural Schools Through Boys' and Girls' Clubs, Nat. Ed. Assoc., 1912:1373.

Boys' and Girls' Agricultural Clubs, School and Society, May 20, 1916.

First and most obvious are the clubs founded upon some phase of the arts and crafts. Especially are these valuable in the district where the schools offer no manual training or domestic science courses. Even where such courses are supplied, the arts and crafts club will be of value in furnishing an opportunity to apply practically the knowledge and skill gained at school.

The "How to Make" Club

Employment for the Hours After School

The utilitarian phase of teaching boys and girls the use of tools—the combining of thought with labor, the stimulating the inventive faculties, the being handy with tools in domestic life; and some moral phases—training eye and hand in carefulness and accuracy, showing the value of earnestness, and strengthening the natural impulse to be helpful—have already been discussed. Another moral phase has been hinted at, that it keeps boys off the streets and out of mischief. The ways the hours are employed after school at all ages, and especially between the ages of ten and seventeen, often determine the future moral career. The pre-eminent moral importance of teaching youth the use of tools is the distraction tools afford during the dangerous period of adolescence,

FOOD HOUSE FOR BIRDS, NEAR DETROIT, MICHIGAN.

when the attention of boys and girls must be turned from themselves. Tools are wonderfully successful in helping to bridge this critical period in both sexes, for the fascination of making serviceable things is very great with youth, and especially with boys. The fact that they can make things is a fascinating revelation. The absorbing interest that results is well shown in the case of the New York City schools, referred to elsewhere, and of the Mankato, Minnesota, sixth grade school, that built and painted a summer cottage of one room, and then made the furniture for it. They all became so absorbed that the street had no attractions for them and they had so much of real interest to discuss, when boys and girls met, that the sex relation sank into insignificance.

Absorbing Interest of the "How to Make" Club

The tools for beginners have already been spoken of, saw, hammer and plane. Others can be gradually added until there is a well equipped tool box. This should contain a good medium-sized saw, a wooden mallet to knock the lap joints of wood together, a jack, a smoothing plane, a chisel, a bradawl, two hammers, one large and one small one, a file, a bit stock and a case of bits, a square, a small iron or wooden vise that will screw on any table, a screw-driver, a pair of compasses, a pair of pincers, nails, screws, tacks, hooks, brackets, drawer knobs, a pot of glue, and a bottle of oil. The tools should be of good steel.

Tools Needed

A PRACTICAL LIST OF REFERENCES

Many periodicals contain a tool department for children. The "Ladies' Home Journal," the "Woman's Home Companion," the "Craftsman" (very explicit), the "American Boy," and others are very helpful. The books by the Beards are also of service. The following list of references will be found serviceable:

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Tailless Kites, A. B., May, 1900.

Skating Sail, A. B., February, 1901.
Homemade Kaleidoscope, A. B., July, 1901.
Iceboat, A. B., Jan., 1902.
Phonograph, A. B., June, 1902.
Balloon, A. B., July, 1902.
Windmill, A. B., Sept., 1902.
Wheelbarrow, A. B., Oct., 1902.
Coasting Wagon, A. B., Nov., 1903.
Biograph, A. B., Jan., 1904.
Venetian Iron Work, A. B., July, 1904.
How to Use Tools, A. B., Aug., 1904.
Clever Work with Pocket Knife, A. B., Oct., 1904.
Canvas Canoe, A. B., Aug., 1904.
Scooter (a perfectly safe boat both on water and ice), Wellspring, Vol. 62, No. 45.
Handicraft in Schools, Nat. Ed. Assoc., 1915:647.
Woodcraft in a Boys' Summer Camp, Ind., May 17, 1915.
Christmas Gifts for the Handy Boy to Make, Wom. Home Companion, Jan., 1914.

The "Craftsman" for 1906 and 1907 gives minute instructions for almost every article of household furniture that can be simply made.

Inspirational Teaching Included

Nor should the club organizer neglect the opportunity for inspirational teaching in connection with the "How to Make" Club. Such opportunities will be frequent, and the lessons taught should be plain and simple and naturally presented. Remember: Skill and inspiration in any work should go hand in hand.

THE SOCIAL ASPECT OF WORK

The true conception of work as a social, not an individual matter, must be made a part of the child's mental equipment. He must be made to see that the worker is a social functionary. Show how the artist "gives to the world" a picture or statue, how the scientist "gives to the world" a new discovery or remedy for disease. Both

society and the artist and scientist recognize that the work is not the producer's own. Show how just as truly the manufacturer and the merchant, no matter whether the captain of the industry or the private in the ranks, contribute to the service of society, the one by making, the other by distributing. No soldier serves his country more by his occasional fighting than does the shoemaker in the shop, the operative in the mill, the farmer in his fields, or the digger in the tunnel. The one saves his country sometimes, but the others keep it alive all the time, and the honor and the glory are equal.

Honor and Glory of the Worker

Especially in their thirteenth and fourteenth years, when many boys and girls begin to think of leaving school to work, care should be taken to instill the thought that they are going to work, not merely to earn a living, not only to get the daily wage, but they are going to work in order to give to society, to serve society; that they are going to work because they "have to" in the deepest sense—because it is a part of their humanness to serve others. Keep steadily before them that the object of work, whatever form that work may take, whether to make door knobs, tunnel mountains, remove teeth, pack meat or transport wheat, is to serve society and not to use society as a means of profit for the worker. The worker must be paid just as the soldier, the scientist, the minister, but self-interest is not the object of the work. The worker who puts his own advantage before that of society is a traitor just as much as Benedict Arnold, who did the same thing.

Object of All Work to Save Society

Take up the different occupations and show their social service. Sketch also their historical and industrial evolution and their importance to-day. Show how the thing made by the worker in any trade transmits his energy to others, who, with the stimulus received, make other things which in turn transmit energy—an endless chain, stretching on forever. Show how a man's work modifies society. Take the automobile, for instance: It affects the roads,

the country hotels, the garb of men and women, their character, their places of residence, etc. Show what learning a trade means: "Submitting the brain to the accumulated stimulus of that line of production—to feel the social skill run through one's fingers—to do the thing well—better—best!—and then, still unsatisfied, to relieve the pressure by new invention of ways better than the best!" as Mrs. Charlotte Perkins Gilman says in her suggestive and illuminating "Human Work." Show the club members all this until they thrill with the thought of working for and with society.

What Learning a Trade Means

They should also thoroughly understand what being human means. A human being is a social being. An animal works for himself to get his food. The higher animals work for a limited period for their offspring. But the highly developed brain of man relates him to others. The features which differentiate man from the higher animals are almost wholly social. As an individual, man is a higher animal competent to supply his wants. Marooned for any period on an island, man sinks back into the animal existence. But as a human being, man attains a complete existence only as a part of society with its complex interdependent activities. A human being is part of a social organism. Men pool their efforts and share in the common product. Now, "whenever man cuts himself off from this social activity, consumes but does not produce, takes but does not give, receives but does not pay back, he loses in his humanity."

A Human Being Is a Social Being

In these and other ways lead the children to the conviction that work is an end in itself, a condition of human existence—humanity's highest joy and duty.

THE SPLIT LOG DRAG

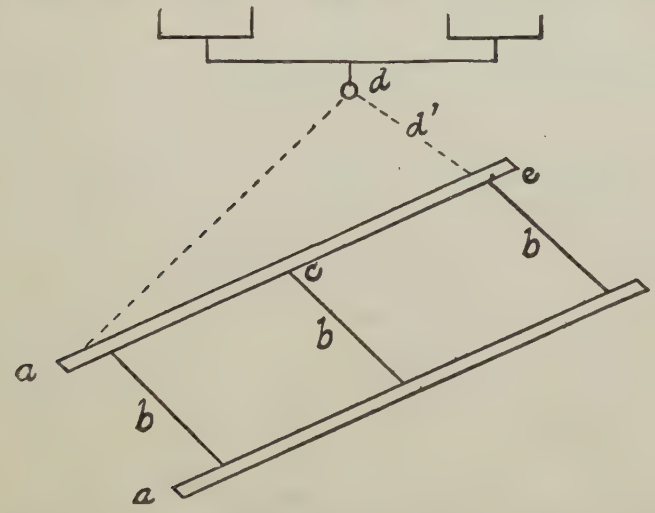
This is a simple device to make good roads, that can be easily used by a rural or small town club in the process of developing the co-operative spirit of the children, and of showing the importance of individual citizens taking

part in public co-operative work and devoting energy and leisure to public service. The method, first used and exploited by D. Ward King, now backed and pushed by the Missouri Board of Agriculture, the Northwestern Railway, and many organizations in nine of the States of the Middle West, is of special value in different kinds of clay roads, the gumbo of the swampy lands, and in the black mud of the prairies.

Description of the Split Log Drag

a, a, are the two halves of a split log nine feet long, ten to twelve inches thick, set on edge thirty inches apart, both flat sides to the front; *b, b,* strong oak or hedge bars, the ends of which are wedged in two-inch auger holes bored through the slabs; dotted lines are chains; *d, d',* are rings to connect the double-tree clevis.

Hitch at *d,* and stand at *c* on a plank laid on the cross-bars, for ordinary work; or hitch at *d',* and stand at *e,* for ditch cleaning, or to make the drag throw more dirt



to the left. To move dirt to the right, reverse position of driver and point of hitching. The slant of drag should be forty degrees to gather up the dirt from side of road to centre. The drag must be hauled slantwise, with the end that is toward the centre of the road a little

to the rear of the other end. Use directly after heavy rain when the soil is plastic, loose and soft. Use two horses, though three or four can be used. Go with the drag up one side of the road and down the other. No draining is necessary, for if the earth is pushed into the middle of the road continually, the road will drain itself. All ruts, no matter how deep, will disappear if the road is dragged when the surface is loose and soft.

Getting Rid of Ruts

If the road is too narrow, drag the wheel tracks. Having done this after three or four rains, plow a shallow furrow just outside the dragged part. Spread the loose dirt over the road with a drag. After the next rain plow another furrow. Each furrow widens the roadbed two feet.

The split log drag makes a road oval, hard and smooth, the three absolute essentials for a perfect road. It makes a puddled soil which becomes as hard as cement, since the oval form of the road sheds all water. The principle is that of a hog wallow. The wallowing of pigs mixes or puddles the earth and water together, forming a kind of cement which dries into a hard and practically waterproof surface. These wallows hold water long after the surrounding ground has become dry, because the surface of the wallow is almost as hard as earthenware.

A road dragged in the fall is fine in the spring, because there is no mud (water and earth mixed) in it.

The split log drag means good roads without money, and is an admirable way to teach children not to depend on government to do everything, but to contribute themselves to the welfare of the community by their own exertions.

Good Roads Without Money

The Nature Study Club

The value of nature study in arousing the interest of boys who dislike other studies has been spoken of elsewhere. There is no need to expatiate here upon the delights of nature study—the whole new world opened to the children's fascinated eyes. It is the moral value of

nature study as furnishing new interests to absorb the children, to keep them off the streets, and their thoughts off themselves during the critical period of their lives, that concerns us here. Every child should have as a regular part of his equipment a pocket lens, and one of the duties of the parent and teacher should be to form in the child the habit of using it and of carrying it constantly about with him. These lenses, which need not cost more than fifty cents, will do wonders in revealing the mysteries of insect and plant life. Each schoolroom should have a microscope, and later on the pupils should be encouraged to possess their own instruments. These microscopes need not be costly either. The superficial area of an object is increased in apparent size proportionately to the square of the given magnifying power. For instance, anything appears ten thousand times as large as it really is when magnified one hundred diameters because it is magnified one hundred times each way. So a microscope with magnifying powers anywhere between ten and a hundred diameters will do.

Value of the Pocket Lens

The best introduction of the fairy-land of nature to the children, through the microscope, is made by placing a drop of water, dipped from some pond, on the glass slide. The wonderful activity of the strange living creatures thus revealed, whose existence in the water has never been suspected by the children, holds them enchained. The wing or eye of the fly, the circulation of the blood in the semi-transparent foot of a living frog, the exquisite veining and shimmering colors of the wing of a dragon fly, are a few of the countless subjects of absorbing interest that can be viewed through the microscope.

The Fairy-land of Nature

There is little difficulty in organizing boys' clubs to study nature at first hand. Insects prove a fascinating study—the hatching of the eggs, the rapid growth of worm or caterpillar, the opening of the cocoon, the bursting forth of the perfect insect. The life and metamorphoses of the dragon fly are particularly fascinating, as

are also ant-hills studied through a magnifying glass, which reveals their marvelous social organization and systematized activity. Low tides on the seashore, or the muddy bottom of pond or ditch, viewed through magnifiers, and river and creek viewed through peep-boxes —panes of glass in the bottom of wooden boxes—reveal a myriad life that holds boys absorbed for hours as they gaze into other worlds. The habits of frogs, toads, and other small servitors of man, and the small life of the woods and the streams, are of thrilling interest. These clubs, which should never be composed of both sexes, should be formed as soon as the instinct develops in the children, and every encouragement extended by way of personal interest on the part of the teachers and parents. The club's reports should be submitted to the school or published in the local papers; and adequate and prominent space should be devoted to the club's collections.

The Club's Reports and Collections

Encourage the members of the club to make window gardens early in the spring and to prepare seedlings for the outdoor garden. Put the seeds in half egg shells filled with earth and set into the window box. When the time comes to transplant, shells and all may be moved without disturbing the tiny, tender roots. Do not forget to crack the shells when the little plant is finally in place, so that the roots may have room to expand.

But where can nature study be carried on better than in a garden, a "really-truly," outdoor garden? Even in the bleak and wintry season, the club will find joy in drawing plans for their gardens and choosing their seeds from the gayly colored seed catalogues. And then when the early bird-notes of spring sound the call, the real fun of gardening begins, and what charming vistas of busy, happy days open up before the nature study club!

Planning for the Garden

One of the simplest agencies in awaking children's interest in nature is the school garden club, which originated in this country in Boston. The idea has taken firm root and has been widely adopted in other States

and cities. Some vacant lot, which has perhaps been used for a dumping ground, is taken over for the school garden. The boys fence it in to break up the "short cuts," while the girls and younger children clear it of refuse. Normal school girls are often put in charge of the organization and the club proceeds to elect a president and vice-president of the boys, and the same officers for the girls. The garden is platted into beds and each child is given a bed. No matter how rough the neighborhood, genuine interest is taken by all in the school garden club, and depredations are surprisingly few. In congested districts, each garden plat is given into the care of a group of pupils, and competition between the various groups of the club adds much zest to the gardening.

How to Organize a School Garden Club

A PRACTICAL LIST OF REFERENCES

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The Reading Club

Choosing the Best Books for the Young

That one of the most important factors in the moral development of youth is the books they read, is universally recognized. The only question is, what are the best books to lead to moral life. Undoubtedly the correct answer is, the books that stimulate to heroic and self-sacrificing action. "The moral greatness of any book is tested by what it makes its readers say in answering action." Gerald Stanley Lee says that the greatness of the Bible is in what it makes a man say back to it. That book is best for the child which forces, in answer, an ambition for heroic and self-sacrificing action.

To quote: "Neither the academic classics which children are now forced to read at school, in the present passion for 'good literature,' nor the anaemic Sunday School book, colorless, flavorless, swamped in sentiment, will do this. The one has no moral influence, and the other a harmful one, as it leaves the reader either dissolved in sentiment, or out of patience with goodness, which he confounds with the namby-pamby negations portrayed. Far better in their moral influence are the books that incite to manly behavior, such as 'Tom Brown's School Days,' 'Robinson Crusoe,' 'Two Little Savages,' or 'The Boy Craftsman.' "

Plutarch's "Lives" should be a part of the regular

club reading course—Plutarch, "that fountain of honor for nearly a hundred generations," "that pasture of great souls." Let our children take into their characters the strength which these illustrious Romans and Greeks can give them—the inspiration of noble life and heroic death. The great value of these "Lives" lies in the fact that they are biographies of action; for, as Professor James says, the deepest spring of action in us is the sight of action in another. "It is the fashioner of our ideals and the tempter to our deeds." Because of the "awful compelling power in the visible attitude and deed," let us follow God's example when He wanted to impress His servants—and give our children visions, visions of noble sacrifice for the state, of lofty devotion to principle.

The Inspiration of Plutarch's "Lives"

A reading club with congenial members and a library to draw upon may be made an immense power for good in any community. Another volume in this Series, Number VIII, "Literature and Character," by Miss Ada Rice, will be found especially valuable in organizing and conducting such a club.

Many mothers have a daily reading hour with their children, to which little neighbor playmates are always made welcome. Here is a reading club, in everything but name, and for such all reading matter should be carefully chosen, lest the little ones become by association careless and vulgar in thought and speech.

Reading Hour of Mother and Child

Abbie Farwell Brown has written a helpful little talk on "The Book and the Child," which Houghton Mifflin Company publish in one of their Home Progress Reading Courses. She says:

"I believe that what the child of to-day needs especially is something to cultivate imagination and appreciation of the beautiful, the poetry and fine art of life. As with all of us, the world is too much with him,—the world of every day, with its newspapers, its phonographs, and its moving-picture machines. What he needs

is the imagination to create for himself another lovely world far from to-day, where all the poetry and idealism of the past, the present, and the future will be ready for his 'open sesame.'

"Books of poetry and fancy and fairy-lore; the stories which children have loved for generations in all countries; the classics, new and old, of style and pure English, of high thought and noble inspiration,—let us have nothing less good than the best for the children of our land.

The Love of a Fairy

"I believe that the children of all time need the fairies just as much as ever they did; need the spell of fantasy to ward off the entangling enchantment of that old witch, Materialism, and that other hag, Commonplaceness. The love of a fairy is the beginning of imagination."

THE MORAL LESSONS OF HISTORY AND LITERATURE

History and literature are not made a part of educational courses merely that young people may gain knowledge of certain facts or acquire a good literary taste. They are included in the courses mainly to train for citizenship, to furnish ideals of patriotism and of social morality. The date of the Boston Tea Party is not important, but the feeling of the "Mohawk Indians," their willingness to run great risk for their country, this is important, this trains for citizenship. The speech of Patrick Henry is a fine burst of eloquence, but its value to the schools lies in the lessons that it furnishes for the guidance of present life. Are there similar tendencies to enslave to-day? What kind of liberty is now threatened? Is there a like need to stand for liberty or death? What are the dangers that we of to-day must combat just as fearlessly?

Purpose of the Club to Train for Citizenship

The address of Antony to the Roman mob is a magnificent bit of impassioned and subtle pleading, but it is of value to the club mainly as skilful questioning brings out its civic lessons for the present: the contagion of feel-

PATRICK HENRY BEFORE THE BURGESSES.

ing through bodily contact and pressure; the suggestibility of the mob; the appeal to their vanity, their emotions, their greed, and the absence of any appeal to their reason; the mob's automatic response; the use of the mob by Antony to accomplish his secret and evil purpose —mere cat's-paws. The club leader who fails to light up with ethical or civic meaning the facts of history, and to utilize the inspiration of literature for present betterment, loses a great opportunity.

In fact, unless the club work does thus interpret in terms of moral value the facts of history and current events, such study may do great harm. The career of many great men in history and of prominent men of the present may form an evil inspiration, unless the young are led to see the moral truths their careers teach. The startlingly evil facts of great men's lives, their often towering ambition that hesitates at nothing to accomplish their selfish purposes, their often monstrous immorality in personal life, are easily confused with the world's estimate of their greatness unless it is shown upon what alone the world bases its estimate, viz., their transcendent military or administrative ability, their far-sightedness in welding peoples together in strong and stable states. The praise bestowed undiscriminatingly upon "captains of industry" of the present, dazzles and bewilders the moral sense unless it is shown wherein alone they are great, if great at all; viz., in their administrative ability, their ability to extend social production and social exchange. It must be also shown wherein they are morally derelict, their refusal to recognize themselves as social functionaries, their selfishness in making their social service merely a means of private aggrandizement.

Interpretation in Terms of Moral Value

The Career of "Captains of Industry"

The careers of the notable men of the past and present should teach the one truth that men are great only as they serve others, and that they fail, and fail ignominiously, when they strive for personal ends; that service, social service, alone makes men great. There is no inci-

dent in history or current events that has not ethical significance, and the club should be led to see it and pass judgment upon it. Care should be taken to point out also that while the forces of evil temporarily win, in the long run the right always triumphs, that every great moral reform in the end conquers.

The Proper Poems to Choose

Choose poems with a martial swing to their verse, which make the blood of youth leap in its veins, and nobly portray the spirit of daring and sacrifice for the cause of right. Each poem will hearten the child to play his future part valiantly in the struggle against the wrongs of his day. "The Ballad of the Fleet," by Tennyson, stiffens determination to fight against evil, no matter how great the odds. "Horatius at the Bridge" shows what a few determined men fighting for the right may accomplish. (Illustrations from our own history, as almost all our social and political reforms were championed at first only by a few, should deepen the impression.) Arnold Winkelried sacrificed himself for the welfare of his country, and Switzerland after six hundred years is still free!

Girls' Clubs

Instruct Girls in Social Work

Too many girls leave school with no knowledge of the avenues in which they can help on the work of social betterment. Most of them consequently fill with empty pleasures all those glorious years of strength and energy and enthusiasm between leaving school and marrying. That this period may be utilized in the service of humanity, Sweden makes her girls acquainted, before they leave school, with the different kinds of social work being done by institutions and societies—a custom that may well be followed in America. In connection with their club work, girls should be taken to visit local institutions, where the purpose, methods and beneficence of the work ought to be explained. Speakers from social betterment organizations should be invited to address the club upon their work.

Thus the girls may come to know where their services and devotion are urgently needed—in day nurseries, girls' clubs, boys' clubs, sewing classes, cooking classes, etc.; how their influence can be used to make for purer milk and water, for cleaner streets, elimination of smoke nuisance, rest rooms for tired country shoppers, public amusements, playgrounds, and recreation centres to absorb surplus energy and utilize wholesomely the natural social instincts of boys and girls, of men and women; how they can educate public opinion in civic, social and industrial reform and create a public sentiment that shall divert civic expenditure into channels making the city or village a better and happier place to live in.

Where the Services of Girls Are Needed

The character of this instruction depends largely upon the locality. In the country districts girls' attention should be directed to the problem of keeping young people on the farm, and hence of making country life attractive—through archery clubs, magazine clubs, debating clubs, baseball teams, books from the state library, beautified school grounds and school houses, local festivals unique and peculiar to the district, nature study clubs, etc. In some villages and city districts the club's attention should be called to the need for instruction in handicrafts—hand weaving, lace making, brass work, pottery, rug weaving, embroidery, sewing, cooking, etc.

What the Girls' Club May Do in Country Districts

To the degree in which the girls go out into life without coming into close relations with public questions and the needs of humanity, the school, the home and the church not only deprive the world of their services but stunt their imagination and dwarf their personality.

A PRACTICAL LIST OF REFERENCES

Where Boys Are Never Missed, L. H. J., April, 1916.

Helping Girls to Help Girls, Ind., March 30, 1914.

What an Outdoor Girls' Club Can Do, Country Life, March 1, 1912.

Cosmopolitan Clubs, Wom. Home Comp., March, 1915.

THE DESIRE FOR LUXURY

Much attention should be given to the subject of luxury, both because of the popular belief that reckless extravagance is a real benefit to the poor, and because the love of luxury has become, as Grover Cleveland said, a danger to our national life. Teaching in regard to it must, of course, be largely incidental apropos current events. The attitude of the club leader through suggestion will largely contribute to the result.

Luxury a Danger to Our National Life

The girls should be led to note the different characteristics of luxury—costliness, rarity, superfluousness, immense amount of labor, enjoyment by the few; and to see that labor could be employed in a way more productive of good to all. The money which Caligula spent on a beautiful bridge, which he caused to be immediately destroyed after passage over it by himself and friends; that spent by women on excessive personal adornment—if spent in developing resources, or in making mills and foundries healthier places to work in, or in increased wages, or in making public playgrounds, or establishing public bath houses and seaside sanitariums, or in furthering the warfare against tuberculosis, or in building model tenements for low rental, would be productive of happiness to man. The cost in human life of luxury should, in particular, be brought home to the girls, for lack of social imagination is responsible for much of this evil. They should be led to put themselves in the place of luxury producers, as in the fur trade where chemicals shorten life, or in those trades where fluff and dust destroy health, or where cramped postures deform the body. The Belgian makers of a certain lace, for instance, soon lose their eyesight, and their wages barely support life. The test to be given in regard to any proposed luxury is this: Is the work that I compel others to do useful to myself and society? Does the thing take more time than I would be willing to spend upon it?

The Cost in Human Life

Economists and sociologists assert that no idle, lux-

urious life, such as generally results from the possession of great riches, can produce a real man or woman, because it gives out only the effeminate, destructive forces. The children of the rich, if coddled in infancy and always leaning upon others, cannot, from the nature of the case, develop stamina. "Life," it has been said, "is a gymnasium, and no boy who sits in a chair and watches the parallel bars and other apparatus ever develops muscle or endurance. He will be a weakling until he uses the dumb-bells and pulleys for himself." Defeat in the Boer War was largely ascribed to the unfitness and inefficiency of the English officers, owing to the effeminacy of their lives produced by wealth. Napoleon, while still a military student, wrote a letter to the head of the school decrying the luxury of the young nobles, urging that no man could be fitted for life without habits of independence, and advising that they be obliged to clean their own rooms, groom their own horses, and inure themselves to hardships. The effect of dependence is well shown in the case of Madam Louise of France, when she entered the Convent of the Carmelites. She had never descended a staircase except the great staircase at Versailles, and then only when leaning on the arms of her gentlemen-in-waiting. When she became a nun the steep staircases seemed precipices to her and she had to sit and slide down. The effect of extreme riches upon the young is often shown in the cases of youths with incomes of several thousand a month, who descend to lives so degraded that they end in degeneracy or insanity.

Luxury Produces Weaklings

Sympathy for the Children of the Rich

"I do not," says Senator Dolliver, "waste any sympathy on the children of the poor. What sympathy I have I give to the children of the rich. If you have a hundred thousand and give it to a boy to start out in life he does not start. Keep that hundred thousand and the boy apart; it will be better for the boy. The cabin where Abraham Lincoln was born did not shelter the childhood of a king, but something better than a king—a man."

The emptiness of the lives of women of great wealth is well shown in the following letter written by a French countess to her husband:

"Dear Husband:—

Not knowing what else to do I will write to you. Not knowing what to say, I will now close.

Wearily yours,

A."

What dullness! what dreariness! And in a world teeming with opportunities to live intensely, vividly, interestingly, usefully!

Teach Girls the Best Use of Money

Show the girls how money can be nobly and unselfishly spent upon beautiful, useful, and costly things. The thousands spent on extravagant adornment of the person or home give pleasure only to the owner, for comparatively few others see the resplendent display, and the feeling of those few is usually not delight, but envy. But that money spent in something beautiful for the community would give pleasure to all. That costly picture or statue, which in a private gallery gives delight to, at most, a score, would in a public gallery give delight to a city. The money spent in elaborate entertainments would build a beautiful arch, commemorating some heroic deed or memorable personality, that would delight the eyes of thousands with its beauty and refresh them by its significance. The money spent on grand toilets, that pleasure but one luxury-lover, would win appreciation from an entire city if spent for a stately fountain. The dollars spent in luxury—that is, for selfish delight—could build neighborhood or civic centres with their halls for recreation, for clubs, for classes, or establish courses of concerts, or could found handicraft schools. Instead of selfish pleasure, co-operative pleasure! Blessedness, instead of selfish happiness! "There is a higher thing than happiness," says Carlyle, "and that is blessedness." It was this co-operative character of blessedness Byron had in mind when he wrote:

Co-operative Pleasure Instead of Selfish Pleasure

If thou joy would win, share it!
Happiness was born a twin!

Money thus spent would create that municipal beauty whose absence impresses its vacuity so fatally on human mind and character. "It produces," says a recent writer, "apathy, despondency and cynical indifference—not the temper which makes noble character or generous, sensitive minds. The monotony and lack of interest in the towns which they inhabit fatally affect the minds of those whose lot it is to go to and fro in the streets in continual toil, and produce in them fatigue, heaviness and gloom." So money co-operatively spent in creating civic beauty—color, variety, individuality and significance—would give that charm and interest to village and city life in America of which it is now so destitute, and would conduce to the increase of happiness and its accompaniment, good will and kindly sympathy.

America's Lack of Municipal Beauty

In the talks on luxury, perhaps the following startling figures may add point to the allusions and emphasis to the conclusions drawn:

Ten private fortunes in the United States aggregate $2,000,000,000, or average $200,000,000 apiece. A man with a capital of this amount invested at six per cent would have a clear income of $1,000,000 a month. There are seventy others which average $35,000,000. There are five thousand men who are rated at $15,000,000,000, one-sixth of the total wealth of the country including everything of monetary value. One-third of all the families in the country have annual incomes under $400. One-half have incomes less than $600. Two-thirds have incomes less than $900. The wealth of Alfred Beit, who was the largest owner of the gold and diamond mines in South Africa, is estimated by the provisions of his will at half a billion.

How Money Is Divided Up in the United States

The girls of to-day are the spenders of family incomes to-morrow. They should by all means receive training

to fit them to fulfil this important function. They should be imbued in early youth with high ideals, so that the national wealth shall not as hitherto be largely expended for trivial ends and foolish display.

The Monthly Conference

Though Monthly Conferences do not include boys and girls as active participants, yet owing to their purpose and procedure, a word or two regarding them will not be out of place here.

There is apparent everywhere a lack of harmony between home and school. The causes are not far to seek, but it does not enter into the province of this book to discuss them. The Monthly Conference between a teacher and the parents of her pupils is a powerful factor in removing this misunderstanding and bringing home and school closer together. At these conferences, which should sometimes be held in the evening so that the fathers may attend, some expert should speak upon some topic the teacher wishes called to the attention of the parents, or she may read an article from a magazine or a chapter from a book upon it. But the teacher should not be the speaker. To have influence, the voice must be that of disinterested authority. For instance, the articles in periodicals by Judge Lindsey, Jane Addams, and Dr. Howard, will have far more influence than anything the teacher may say upon the social evil and the mode of combating it. What some local doctor, well-known and well-beloved in the community, has to say upon food, or nerves, or tuberculosis or alcoholism, will outweigh anything the teacher may say. Disinterestedness and expertness are required in the speaker, to accomplish the desired result. Nor should the Conference ever be allowed to become an experience meeting, because such a meeting, in general, works harm, since one becomes a partisan of his views or methods, when once voiced, no matter how erroneous they may be. It is the spirit of

Bringing Home and School Closer Together

Proper Procedure of a Conference

receptivity to new methods, to new ideas and ideals, that is desired. If not too great a financial tax light refreshments might well be served, so that the fathers and mothers may come into friendly contact. The teacher should breathe such an air of democratic cordiality as to destroy all signs of stiffness, or arrogance, or class feeling.

The Social Justice Club

No club could be inaugurated and conducted among the young people of a community which would be productive of more real and lasting good than a social justice club. It may take the form of a local improvement league and have for its inception motive the accomplishment of some neighborhood reform. It may be a Friendly Society engaged in practical settlement work. It may be a debating club and conduct its discussions in that interesting form. It may be the junior branch of some great political organization. Whatever the character of the individual club along these lines, its existence for a devoted and inspired leader spells opportunity. Through it he will sow the seeds of social justice which will bring in later a rich harvest of civic righteousness and well-doing.

Sowing the Seeds of Social Justice

A PRACTICAL LIST OF REFERENCES

Boys' Clubs and Charities, How To Help, page 286.

Winston-Salem Plan of Training Boys for Citizenship, American City, June, 1913.

World Congress of Boys, Tech. World, May, 1913.

Knights of King Arthur—Model Constitution, Frank Lincoln Masseek, Potsdam, N. Y.

Here we point out in some detail a few of the many lines of work which may be taken up and followed in the social justice club for boys and girls. Such clubs naturally must be made up of adolescents, as the social instincts are not fully awake before that period of life. However, the foundation principles of these studies should have been laid in childhood, and their application and development in the club work will logically follow.

THE THREE RULES OF CONDUCT

The law of conduct is justice, to each his own, his due, his right. All the commandments simply specify applications of this law, that thou shalt not trespass upon another's bounds. But "Thou shalt not" enjoins the necessary implication, "Thou shalt." Hence, not to perform duties to which another has a right is also to encroach upon his rights, is to interfere with his liberties. Justice is the law of bounds. To be just is to concede to everyone his rights.

The Law of Bounds

But since what is the other's right is often difficult to determine, three rules or tests of conduct are given that are helpful: Of the Golden Rule, which is put "To render to each what we would regard as our right in his position," little need be said here. In the public discussion of incidents the question should be continually asked: "If you were in his place how would you wish to be treated?"—thus forming the mental habit in the young person of asking it himself. When the Golden Rule is thus made real and vital, when it becomes established as a real governor of conduct by iteration and reiteration, much will have been accomplished towards establishing the reign of justice.

Right or Wrong Determined by Consequences

But there are many cases in which the contemplated action seems to have a character whose right or wrong can be determined only by the consequences, for the violation of the moral law results in evil, and the consequences, therefore, enlighten as to the moral character of the action. Kant's Categorical Imperative is given as the second test of conduct, because through it the character of the results can be determined beforehand and the child helped in his choice of conduct. The two objections to it as a law, that it makes consequences determine the right and wrong of conduct, and that it is not universal in character, do not obtain against its use as a test of conduct. Use every factor that makes for right conduct. Kant's Categorical Imperative has been found to be a

powerful one. Up to the age of eight the children should be taught to ask—If I am late at meals, then all may be late (since justice declares that what is right for one is right for all): what would be the consequences? If I steal into the pantry and take a piece of cake, then the whole family may do so: what would be the result? If all come late, if all whisper, if all neglect their lessons, if all take home crayon, what would be the result? If all throw peanut shells, or papers upon the streets, if all rifle the public flower-beds, and deface the public buildings, what would be the consequences?

Prohibited Offenses Relating to Convenience and Health

The test is of great service in forming the habit of obedience to prohibited offenses, especially those relating to convenience and health. Obedience to these is very difficult to secure. The methods given elsewhere to form the habit of such obedience are greatly reinforced by the habitual use of this test: Is what I am doing something that all may do without evil results? When later the club member is tempted, as an adult, to pile his merchandise upon the sidewalks, or to spit upon the pavement, or to put things upon his fire-escape, habit brings before him the ill results of all doing it and thus prevents his yielding to the desire.

These two tests of conduct make for social justice, one of the two primal facts to be impressed upon the child. The other is social responsibility, social service building upon the rock of social justice being the complete social ideal. The idea of social brotherhood, of active loyal membership in the social team, of co-operation and justice as essential to true social living, should be made second nature with the young person. To give the state sense, to impart a vivid realization of the fact that his private employments, his business activities, are an integral part of a larger state process, that they affect other people and do not begin and end with him, the third rule or test is introduced when the group instinct begins to develop. Kant's Categorical Imperative has led up to it. In learn-

Membership in the Social Team

ing that he may not do what the family, the school, the whole community may not do, the youth learns that there are larger units and that his individual interests are subordinate to them. Now the continual use of the rule, to place the public welfare before his own, leads him to form the habit of regarding the whole as something to which all individual acts are subordinate and contributory, and to perform his social duties, not only of subordinating personal interests to the interest of the whole, but of directly contributing by service to the public welfare.

Realizing Social Responsibility

The constant use of these three rules or tests should make the habit of regarding every action in its social aspect as fixed a part of the youth's moral equipment as the multiplication table is of his mental.

"No one of a social body," says Chief Justice Brewer, "can rightfully do that which it would be unjust for the body as a whole to do." And Noah Davis adds, "Whatever accords with universal order is right, with universal disorder is wrong."

CHARITY, JUSTICE, PHILANTHROPY

While justice includes most of the human virtues—kindness, pity, generosity, love, truth, honesty, heroism—its supreme excellence is that it excludes by its very nature one of the most vaunted virtues, charity; for justice removes the need for charity. This is the supreme excellence of justice, that it removes the cause of social ills. Charity hides them.

Justice Excludes Charity

Because it is easier to be charitable, to give from one's abundance rather than to be just, to give to each his due, over-emphasis has been placed upon charity, based also upon the popular misconception of the statement that charity covers a multitude of sins. The Bible, however, places emphasis upon justice. Righteousness and justice are practically the same, especially so in the Bible. Now, while the Concordance gives less than a score of refer-

ences to "charity" (and the most of them like the one quoted refer to an attitude of mind), it gives over a hundred to "righteous" and still more to "righteousness." If the kingdom of righteousness is ever to prevail, emphasis must be placed upon justice.

But it is probable that as long as society exists there will be need of charity. The feeling of brotherhood and fraternalism will always impel to help those in distress. It is desired here merely to call attention to the need of emphasizing justice and philanthropy. Philanthropy makes permanent better conditions of living, through legislation and education; charity seeks to alleviate the results of evil conditions of living. "Charity," says Edward Howard Griggs, "is a medicine to relieve disease, indispensable when disease is on; but to imagine that medicine is daily bread is ruinous."

Philanthropy and Charity Contrasted

PUBLIC OPINION

Democratic government is the rule of public opinion. Public opinion, as distinguished from public sentiment, is born of doubt, questioning, investigations, demands for proofs, explanations. Public opinion, in short, is the fruit of rational discussion, while public sentiment is emotional conviction born through the contagion of mob feeling. Democratic government must have its basis, not in hysteria, not in personalities, but in public discussion. Because passivity—floating with the current—is one of the greatest dangers of a democratic state, the schools and homes should do their utmost to stir up intellectual strife and form the habit of discussion. Especially should the teaching of books be questioned, and the young people be encouraged to view every proposition from all sides, to question and investigate; in short, to prove all things. Because the great majority quit school on finishing the grades, and because the habit of thinking for themselves should be early formed, the social justice club work should be largely in the form of debates.

Necessity to Prove All Things

Whatever the subject, the two sides should be presented, thus forming the habit of seriously grappling with every problem presented instead of accepting its sentimental value as sufficient.

Turn the Club Meeting into a Town Meeting

Occasionally the club meeting should be turned into a town meeting, that perfect embodiment of the ideal of a government by the people, for the people. The notice should be given a week beforehand, stating what officers, if any, are to be elected and what subjects are to be acted upon. The subjects should be those affecting the welfare of the club or those agitating the community at the time. In the town meeting there are no tickets, there are no parties. Only policies are talked of and fitness for the office. The people themselves vote the money and in this close contact they keep a tight rein over officials, administration and expenditure. In the town meeting in a rural club the subjects discussed and voted upon might be improvement of the school building, the schoolyards or public roads, and voting money for same, building of bridges, magazine clubs, circulating library from state capital, introduction of agricultural courses in the schools, and any of the state or national questions. In a city club, besides the questions immediately pertaining to its welfare, there might be discussed sewerage, waterworks, filtration plants, lighting rates, franchises, inspection of milk, etc.

How to Conduct a Town Meeting

The rules of the town meeting, with election of moderator and the freedom of any member to speak to any question as often as he pleases, should be followed. The questions should always be practical in character and the session should always be accompanied by a talk from the club leader upon the nature of the town meeting, the training it gives in democracy. For the sake of the example, if for no other reason, the club leader, whether man or woman, should belong to some forum or institute or debating club for the discussion of public questions—not as a partisan, but as a citizen.

The passive habit of accepting the emotional or senti-

mental value of a proposition is one of the two great dangers which Aristotle, two thousand years ago, saw in democracy. Most modern political writers agree with him, pointing to our Cuban War as an example of emotionalism instead of public opinion. In this case there was no real discussion of either morals or expediency. Three words were iterated and reiterated—"Remember the Maine!" It was not government by deliberation but by obsession, that declared war, says Professor Giddings. Every city and hamlet afford examples of the rule of unbridled emotionalism instead of rational discussion.

Emotionalism vs. Public Opinion

No more imperative civic obligation rests upon those training young people than to lead them to form the habit of reasoning and demanding reasons, to form the taste for public discussions, to form active, alert, vigorous characters. Teaching youth to find pleasure only in active pursuits, and to avoid those that weaken the will and destroy the zest for intellectual effort and public activity, can be done largely through incidental suggestion and the schoolroom, home and club atmosphere. Most towns and villages are to-day supporting one or more moving picture shows that cater to passivity of mind and will, not to speak of their other harmful tendencies.

If the club leader be asked if he saw such and such a film drama, he should reply, "Oh, that is too passive for me. I am going to hear ——— because he makes me think and so I am myself taking part." The conversation should end, if possible, with a proposal to join with the club in some active sport or pursuit.

Rejecting the Passive Amusement

The mere "looker-on-in-Venice" should always be referred to with scorn, and also the custom of those Asiatic races who have entertainers perform before them, despising participation themselves in anything active. This passivity is one of the reasons why they have been subject peoples. Disinclination to effort is one of the signs of

a subject people, for it is only through effort and struggle that liberty is attained and maintained. Much superfluous action and much incidental suggestion are necessary to correct the present evil tendency toward idle pleasure, by presenting the ideal of happiness, that feeling of satisfaction that comes with the tingling of the blood over the conquest or surmounting of obstacles, physical or moral.

Presenting the Ideal of Happiness

The moving picture theatre habit encourages passivity, for the emotions aroused do not find expression in action. This is one reason why spectators see so much evil going on about them and yet do nothing to prevent it, the restraining centres being developed by frequent attendance at such entertainments. Yet moving picture shows may not be openly discouraged, for there is danger in negative precepts, the thing forbidden being immediately imaged in the mind and finding expression in motor effect. The teaching here must be indirect, though plain and unmistakable. If the club leader has attended a really fine lecture, concert, or other entertainment where the emotions have been wrought upon, he might say at the next club meeting when discussing it: "And you know how bad it is to be moved and not to act. So guess what I did?" "You stood up in the car and let an old gentleman have your seat," "You sent a pot of flowers to Johnny because he is sick"—might be some of the answers. In all possible ways should the lesson be taught that activity—self-activity—is essential to true development.

How to Counteract Passivity

WHAT IS LIBERTY?

The instruction on liberty in general should be incidental. There are two phases of it to be presented.

Young people, in common with many adults, are apt to think of liberty as an end, as a license to do as one pleases. Liberty is not an end, but a means. To promote liberty is not the aim of society. To promote and develop society is the aim of liberty. Liberty for the individual

is necessary, that through his development he may contribute to the progress and development of humanity. Secondly, liberty to do as one pleases never has existed, never can exist, for the liberty of one is always restrained by the liberty of others. Liberty consists not in absolute freedom, but in freedom to do as one ought. Liberty lies in living in harmony with justice, in conformity to justice, in obedience to justice.

The idea of liberty as conceived at present is voiced by Thomas Hill Green, quoted by Professor Ely: "By liberty we do not mean freedom from restraint or compulsion. We do not mean freedom to do as we like, irrespective of what it is we like. We do not mean a freedom that can be enjoyed by one man or set of men at the cost of a loss of freedom to others. When we speak of freedom as something to be highly prized we mean a positive power or capacity for doing or enjoying something worth doing or enjoying, and that, too, something which we enjoy or do in common with others. We mean by it a power which each man exercises through the help or security given him by his fellow men and which he in turn helps to secure for them."

A Good Definition of Liberty

The second phase to be considered is that of industrial liberty. The eighteenth and nineteenth centuries thought that with the removal of political restrictions the liberty of mankind would be achieved, that with no governmental restrictions man would be free to lead a full and harmonious life. They conceived of liberty negatively as the absence of restraint. The twentieth century finds that there are other obstacles to action and enjoyment beyond political restrictions, that men may be absolutely free from governmental interference, and yet be hindered by other restraints from doing and enjoying those things that are essential to a reasonable life. It finds that men are not free to-day because of restrictions due to exercise of economic forces, restrictions largely outside of and beyond government.

Twentieth Century Idea of Liberty

To illustrate: Political freedom gives men liberty to make contracts, economic coercion makes freedom of contract impossible. If a man in danger of drowning accepts the offer of a bystander to be rescued at the price of ten thousand dollars, he is politically free to make such a contract, but he is not economically free. His necessity coerces him. When a man is forced by the needs of his family—needs so pressing as to admit of no choice, no delay—to accept terms offered by another, there is no freedom of contract—no freedom because the two contracting parties are not equal in economic strength.

Economic Coercion Nullifies Political Freedom

The twentieth century has come to see that liberty does not consist in a theoretic right, but in the possibility of exercising it, as the Comte de Mun said to the French Chamber of Deputies. The right to make a free contract is nothing if one has not the economic power to exercise the right. Political liberty treats unequals as equals. A great modern jurist is quoted by Professor Ely, from whose valuable works this conception of liberty is taken, as saying that there is no greater inequality than the equal treatment of unequals.

Mere absence of governmental restraint, or mere political or legal liberty, does not give the happy and harmonious life that was hoped for. The negative conception of liberty as absence of restraint has been superseded by the active conception of liberty as the power to act and enjoy, which is dependent upon economic restrictions that tend to equalize the economic strength of the contracting parties. Society now seeks liberty through legislation. Legislation modifies and qualifies nominally free contract, because nominally free contract may mean servitude of various kinds and degrees. The aim is the increase of liberty in its positive sense.

Seeking Liberty Through Legislation

Social action which determines and regulates the economic relations of men restricts liberty of action in some ways, but increases it in many other ways, so that the sum total of liberty is increased. The liberty of em-

ployees is curtailed by laws relating to child and female labor, but the liberty of children and women is increased. The laws relating to safety appliances lessen the liberty of employers to do as they please, but increase the liberty of employees and travelers.

THE LAW OF CAUSALITY

Something has been said in Vol. II, on "Courage," of how a knowledge of the law of cause and effect frees the mind from superstition, and it is there urged that the connection be frequently traced. A realization of the universality of the law produces other moral results, notably an active sense of accountability, which is adverse to evil-doing.

Universality of the Law

If a farmer plants wheat he reaps wheat. He reaps what he sows, not something else. The thing reaped is the thing sown: cause and effect. Likewise, if one sows kindness he reaps kindness. If he sows cowardice he reaps contempt. If he sows lies or theft he reaps distrust. If he is arrogant and haughty he reaps the loss of sympathy. "We receive back," says Munger in an illuminating address on this subject, "the thing we have done, changed only as mist is changed to water and heat to flame." No opportunity should be lost to show this relation of cause and effect in the moral world.

But it is the perception of the relation between broken law and penalty as one of cause and effect which is most instrumental in creating a sense of accountability. If one break a law of the body, he suffers the penalty—pain. If he touch fire, he is burned, the sentence being executed at once. If he break a law of health, the penalty —pain, suffering—is felt sooner or later by him, or his descendants. The penalty is the natural effect of the cause, the breaking of the law. It is nothing accidental or arbitrary. Penalty develops out of crime and sin as the seed is developed out of the flower. It is no accident or arbitrary fiat that bloated countenances, enfeebled

Creating a Sense of Accountability

powers, tremulous nerves, follow upon drinking; that debased body, mind, and morals follow upon cigarette smoking; that horrible diseases follow upon licentiousness. Each penalty is the natural and necessary effect of its particular cause.

When you have made young people realize that they live under the reign of law, that pain and suffering but vindicate the excellence of the law—obedience to the law bringing only good effects—you have given them two strong motives to resist evil-doing: fear of suffering in consequence of ill-doing, and realization of the justice and beneficence of the law. When the truth is indelibly stamped upon the consciousness that wrong-doing—breaking physical, moral, economic law—bears as its inevitable and necessary consequence penalty in the shape of pain and suffering, the tendency will be to avoid wrong-doing in order to avoid pain and to seek to do right, to obey law, because it is just.

Two Strong Motives to Resist Evil-doing

Bravery in bearing pain, in bearing manfully the natural and inevitable fruit of one's disobedience to law, should, also, be constantly inculcated. If one has broken physical law, he should be taught to bear the consequences with strength and courage. "Pay the penalty like a man," for the penalty is part of justice. Especially in morals should the cowardice of striving to escape consequences, of breaking law and trying to escape the penalty, be held up to scorn and contumely.

WHAT IS EQUALITY?

It is necessary for true social living that there should be a thorough realization of the essential equality of man; that the moral, physical, and intellectual differences result largely from conditions made by man, not God, and continued through generations. Maeterlinck in the "Buried Temple" says that it is a truism that poverty, wretchedness, hopeless toil, slavery, famine, etc., are organized, maintained and distributed, not by the inscrut-

Man-made Inequalities

able providence of God but by the injustice of man. He goes on to say that no single privilege that a man enjoys but close investigation will prove to be the result of present or past injustice. At the other extreme from the Belgian thinker is Henry George, who nevertheless comes to the same conclusion in "Progress and Poverty": "It is not the Almighty, but we, who are responsible for the vice and misery that fester amid our civilization."

The Results of Centuries of Slavery

At some period early in the history of the nations the present profound mental, moral and physical differences did not exist. Conqueror after conqueror stepped in, seized the land and arbitrarily divided it among his followers; the conquered were condemned to hard labor and poverty, with underfeeding, foul air and all that degrades life, through centuries of slavery and land and factory serfdom. The natural result is, stunted intelligence, stunted stature, stunted morals. The conquerors, the privileged classes, have had, on the other hand, centuries of leisure, cultivation, and harmonious environment. As one section of society has gone down, another has risen, and the present inequalities are the result.

Growth of Inequality in the United States

Owing to America's being a new continent, with all its virgin resources unexploited, men in America had practically equal opportunity up to the Civil War, and classes with profound differences did not exist. But with the exploiting of the country's resources by privileged persons, the same results are fast following here as in the Old World. The children who to-day are laboring in mill and factory and mine, and their children, and their children's children, if subjected to the same conditions, will inevitably become stunted and degenerate.

That men are essentially equal is shown by the fact that only equal opportunities and time (though it may be several generations) are necessary to wipe out the differences, as is seen in the early history of the United States, and of New Zealand to-day, where opportunities are equal.

THE IDEAL CITY

Keep the ideal city before the club's eyes, the city that may be, the city that ought to be, the city that commands the service and devotion of its citizens because it serves the people in countless ways. Idealize the city so that it may appeal to the club's imagination, and thus inspire their devotion and rouse their determination that the city that ought to be shall be.

Ideal of the Noble Civic Life

Paint the possibilities of a noble civic life—possibilities now realities in many of the cities of the Old World, especially in Germany, Switzerland, and Belgium, and in a few cities of the New World—where the citizens look upon the city as a regular social organism as much as the family, and feel the spirit of brotherhood and mutuality, through which the uplift of all means the advantage of each. Tell of the public parks, the public baths, the public gymnasiums, the public playgrounds, which a city may furnish to maintain the health of its people; the city club houses, the winter recreation centres where the life of the community may focus for study, recreation and political activity, where boys and girls may escape from the street and find wholesome and legitimate vent for their energies, and where fathers and mothers may gratify their natural instincts for social intercourse with their friends; the public concerts, the public orchestras, the public lectures, to brighten life for all; the beautiful arches and fountains and statues and public buildings, to render the streets attractive and interesting; the manual and domestic training schools, the trade schools, the schools of arts and crafts, where instruction is fitted to the needs of the community. Paint, in short, the city life which enriches and nourishes, not narrows and impoverishes, "a mighty and benignant providence to all who dwell within its walls."

A Social Organism as Much as the Family

The social justice club should have a conception of the city as a place, not to make money in, but a place to live in, where all can live the complete life, which means

"bread (a comfortable livelihood), beauty and brotherhood." The social justice club should have a municipal patriotism: not merely local pride, but a conception of the city as an entity with a character of its own, with a great destiny to fulfil—the promotion of the well-being and happiness of its members through the co-operative friendliness of its people. The social justice club should have a realizing sense of their own responsibility, in that by their future course they will help either to accomplish that purpose or hold it back.

Cultivate Municipal Patriotism

A STUDY IN TAXATION

Young people often wonder, as do their elders, what right the state has to tax. The right of the state to tax comes from the social debt. Because society is such a large contributor to the value of property, it has a right to get back through taxation a portion of the product.

A settler goes to the frontier and takes up land. He raises crops and supports his family and has a surplus. Since no social influence enters, except his knowledge, skill and tools, the products of the social agricultural knowledge of the community which he left, the claim of society is very little. Later, other settlers come in and enter into business relations, each raising things for which his land is specially adapted, and all exchanging their products through markets. The value of the crop raised by the first settler was at first simply "use value" and the surplus had no value. Now, the whole crop has "exchange value," determined by many and various social factors. Without any additional labor the productivity of his farm has increased, due to the labors and needs of others, of society, expressed through the market. But aside from increased productivity, the "capital value" of the farm has increased, since now there are many possible buyers where at first there were none.

How Society Gains an Interest in Land

Now, the number of settlers increase. Big co-operative enterprises which could not be put through by one man—

drainage schemes, improvement of roads, bridges, schools, churches, etc.,—are undertaken, all of which affect the productivity of the land and raise the land values. A town springs up. He now rents or sells his land for building purposes at greatly enhanced values, which represent not only the present, but the future value set by society upon it. Now this exchange value is produced, not by personal labor of the owner, but by the existence of society. Since values are due so largely to the operation of social forces, society has some right of property in these values, and this it gets back through taxation.

Society Creates Exchange Value

Illustrate with a shoemaker, a dairyman, a steelmaker, etc. The value of their products is determined by society. Their skill is the result of social evolution of their art, or the direct effort of society through its government (as, for example, the Agricultural Department's instruction of the dairyman). Society protects them while they work, assists them by its elaborate system of markets to obtain their materials, and provides them with customers who earn money in other social industrial ways to pay for their products.

The organized co-operation of society is thus a productive power. No one has, therefore, a full and absolute right of property in his product. Society as a maker of wealth must receive an adequate share of the wealth it makes for expenditure on social objects. This social property is the "unearned increment" of political economy, unearned by the individual, but earned by society. A plat of land in New York City recently sold for four dollars per square inch. This exchange value was given almost entirely by society—the social pressure of the needs of a congested population. Yet New York, like other cities, is able, through mistaken notions of the rights of society, to get back but little of the values she herself has made. She wants to construct many improvements, but is unable to get the money to do so. Through taxation society gets back a share—at present only a

New York City and Her Land

small share—of the product it has itself made. Anyone who objects to taxation and tries to evade it, ignores his tremendous social debt.

THE SOCIAL STATE VS. THE POLICE STATE

The democratic state is not a police state, but a social state. In the police state the individual is held wholly responsible for the performance of his duties and is punished for neglecting them, no matter how great the burdens under which he labors. The tramp is put to breaking stones, the petty thief is put in prison, the man receiving a dollar and a half a day, with nine children dependent upon him, is fined for neglecting them.

How the Police State Treats the Individual

The social state holds itself responsible along with the individual. Its office is held to be, not only to punish individual derelictions, but to provide the conditions whereby the individual may be able to perform his duty to his family and the state. The evolution from the police state to the social state is yet incomplete. It finds that the tramp is the result of child labor, that through lack of play in childhood his reactions are not adjusted to his environment. It finds that life on the street develops cunning and trickery, which, combined with malnutrition, develops the child into the thief. It realizes that the man with a small, precarious wage and a large family cannot perform his duty to his family as can the millionaire with his one child.

Evolution of the Social State

At its present stage of development, the social state helps by protecting the children, on the ground that the children belong, not to the family wholly, but also to the state, and that their welfare and efficient development are necessary to the welfare and preservation of the state. It provides playgrounds, public baths, pure milk stations, free breakfasts and luncheons for school children, examination and treatment by physicians and information to check child mortality; it furnishes industrial and other education, also gymnasiums; it makes laws regulating

child labor and establishes juvenile courts and parental homes. In time it will probably care for the children of a man who cannot or will not protect them, at least as well as it does for the young culprits who come within the protection of the juvenile courts and parental homes.

In the perfect form the social state will guarantee to the individual those conditions which are essential to his development and to his complete social service.

PERTINENT PROBLEMS FOR DISCUSSION IN THE SOCIAL JUSTICE CLUB

The Rebate

1. Two companies ship coal or fruit over the same railway, one a large shipper, the other small. The former gets cars whenever it needs them and at a lower (secret) rate than the other, which also experiences great difficulty in obtaining cars at all.

Questions:—In what ways is equality destroyed here? How does this race for the market differ from a horse race? The handicap in this race is put on the weaker, thus increasing the inequality. In a horse race and in the old hand-to-hand contests the handicap was put on the stronger.

2. The smaller shipper in the above case demands a government investigation. The investigator is offered a block of stock by the railway to modify his report or make a false one.

Stock-watering

3. A traction company gets for nothing a valuable franchise for a long period. The profits are very great. Instead of reducing the fare, the company adds water to the stock, often to one hundred or more times the real cost of the road. To make a good dividend on this new and immense capitalization, the rolling stock is not kept up, improved devices for the public safety are not adopted, and the wages of employees are reduced.

Questions:—What was the first injustice? The franchise, getting it for nothing. But do not the people derive great benefit from the road? Yes, but they pay for

it in fares. What is the second injustice? The watering of the stock, making people pay the interest on a bogus debt. In this interest on a bogus cost of the road, again something is gotten for nothing. What other injustices? (Other forms of public-service companies should be discussed.)

4. Just before "swearing-off" day, or before the assessor comes around with his list, X transfers his taxable wealth to some trust company and then takes it back after tax valuations are made.

Questions:—Through taxation a certain amount of money is raised to carry on government. If X escapes paying his share, upon whom does the burden fall? Upon the other taxpayers. What social debt does he owe? Where is the handicap in this case? Name the different ways in which he breaks the moral law. He lies and he cheats. What is back of it all? Greed. **Evading Taxation**

5. In order to pay big dividends, a manufacturing company screws down the wages below the living point. The hard-pressed parents put their little children to work in the mill, who receive for long days of hard work a few pennies, losing all the pleasure, health and education that are the right of childhood.

Questions:—What is the first injustice? Screwing down the wages, getting something (labor) for nearly nothing. What is back of this? Greed. To what wages does a man's manhood give him a right? Enough to insure him comfort and happiness. Apply the Golden Rule in each case. Besides the injustice to the men, women and children, what injustice to society? Which is of greater importance to the state—wealth, or the health and comfort of its people? What injustice is done to competitors who pay good wages? **Child Labor**

6. To pile up the dividends on watered stock, a cotton or woolen manufacturer does not put in the mechanical devices that will carry off the "fluff," which fills the lungs and stomachs of employees, producing fatal dis-

eases. (Or use any of the occupations which are pursued where the atmosphere is filled with dust.)

7. Y is a miner who must live in a "company house," trade at a "company store," and be paid in "company orders" on the store, where prices range from thirty per cent to forty per cent higher than in regular stores.

Unjust Tax-rating

8. The X Company owns a manufactory whose rating on the stock market is $500,000, but on the tax-roll of the city it is valued at 500,000 cents, or only one-hundredth of the former and actual rating. Y, an employee in this factory, owns a little house which is rated on the tax-list at from one-third to one-half its value.

Questions:—Where is the handicap placed? Is there any equality? Who owes the greater debt to society?

9. The schools in the city where the factory mentioned in Problem 8 is located run only eight months, on account of lack of funds; the teachers have not been paid for two years, and there are not enough school buildings.

Betraying Their Trust

10. An insurance company has the opportunity of subscribing for 2,500 shares of stock in its allied trust company at $150 per share. Its executive board takes only 700 shares. Its president and his fellow members of the board then take the remaining shares themselves, and later sell them to the insurance company for $500 a share, shares now valued at $350. (Apply the same principle to trustees and guardians.)

The papers and magazines supply plenty of material for these lessons, which should, of course, never be drawn from local sources. The injustice to the individual and society at large must be dwelt upon. For instance, in the case of child labor: The child not only suffers in being deprived of health, pleasure, education and comfort, but society must suffer either through losing his productive service by disease or death, or through his defective and vicious descendants stunted in stature, brains and morals. In every discussion, moreover, the two truths should be impressed: That the purpose of

life is not to amass wealth but to render service, social service; and that the object of economic law is not the acquisition of wealth by individuals, but the attainment of comfort and happiness by all.

QUOTATIONS

(For Answering Roll-call in the Social Justice Club.)

Then none was for a party;
Then all were for the state;
Then the great man helped the poor,
And the poor man loved the great:
Then lands were fairly portioned;
Then spoils were fairly sold:
The Romans were like brothers
In the brave days of old.

—*Macaulay.*

* * *

Lord of himself, though not of lands,
And, having nothing, yet hath all.

—*Sir Henry Wotton.*

* * *

Wha will be a traitor knave?
Wha can fill a coward's grave?
Wha sae base as be a slave?
Let him turn and flee!

—*Burns.*

* * *

One crowded hour of glorious life
Is worth an age without a name.

—*Sir Walter Scott.*

* * *

Flag of the free heart's hope and home,
By angel hands to valor given!
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
And fixed as yonder orb divine,
That saw thy bannered blaze unfurled,

Shall thy proud stars resplendent shine,
The guard and glory of the world.

—*Drake.*

* * *

Sir, we are not weak if we make a proper use of the means which the God of nature hath placed in our power.

The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave.

I know not what course others may take; but as for me, give me liberty or give me death!

—*Patrick Henry.*

* * *

He who will not reason is a bigot; he who cannot, is a fool; and he who dares not, is a slave.—*Byron.*

* * *

Let us cling to our principles as the mariner clings to his last plank when night and tempest close around him.—*Dr. Young.*

* * *

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state.—*Southey.*

* * *

Be calm in arguing; for fierceness makes
Error a fault, and truth discourtesy.

—*Herbert.*

* * *

Who reasons wisely, is not therefore wise,
His pride in reasoning, not in acting lies.

—*Pope.*

* * *

Man is unjust, but God is just; and finally justice
Triumphs.

—*Longfellow.*

* * *

Be just and fear not;
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's.

—*Shakespeare.*